The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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HOW THE PEOPLE LIKE THE POPE.

BY MRS. HARRIET BEECHER STOWE.

ROME.

THE Eternal City, at this moment, is as full of rumors and sybilline sounds as are the forests in Andover some of those still summer afternoons when a storm is rolling up over the valley of the Merrimac. Every knot of people, every salon and drawing-room, has its own reports.

Rome is all ear, all tongue, and all unite in saying that a crisis of some kind is at hand.

Nevertheless, such is human nature, that all things go on much in the same old way—people eat and drink, talk and laugh—visit the studios of artists, and give dinners and have soirees—and gay ladies sit, tea-cup in hand, sipping tranquilly, while the observation goes round that "we are doubtless upon a volcano." It is difficult to suppose that there is any real belief in all these things, for if there were, people would take some personal action thereupon. All things seem at present so firm and stable that one has difficulty to realize that anything great and critical really is coming.

This morning we have been walking through the Vatican examining the frescoes of Raphael, while below, in St. Peter's, the Pope was offering prayers. Truly, it seemed to affect one singularly to look on those walls which Raphael had emblazoned everywhere with the triumphs of the Catholic Church—to see everywhere the name or portrait of Leo X., and remember that it was just when all this power and splendor was at its highest point, and Raphael and Michael Angelo were giving outward expression in St. Peter's to the vast conception of an earthly ecclesiastical kingdom,—that it was just at this time that a poor monk of Wittemberg set agoing that counter-current which is now washing away the very foundations of the Pontifical throne.

For my part, I feel in myself none of that affinity with anything in the Vatican pile which the Gothic cathedrals of the North inspire. It is vast, airy, splendid—overpowering by vastness of space, dazzling by richness and variety, but it produces on me no religious effect, and seems only another mighty shrine of that man-worship which has been the proclivity of Italy, ancient and modern. The old Romans worshiped senators and emperors, and built temples to their honor, and in like manner all the arches of St. Peter's—its magnificence speaks of Leo, and Julius, and Sixtus, but not of God.

The great keys and the triple crown meet one everywhere in every form of painting and sculpture, and the graceful curve of the round arches and the dreamy hight of the dome excite no thought of prayer. One is wondering about Michael Angelo, and saying what a fellow he was to conceive it; but one feels no subduing awe such as makes one long to kneel in the solemn stillness of Milan Cathedral. Every time one revisits this wonderful pile of buildings one's admiration for its architect increases. The splendid front court with its circular sweep of pillars; the fountains with their jets of cloudy spray; then the lofty vaulted arches within, sculptured with emblems of the power of the Church—constantly astonish one, but no more; for this idea of an Imperial Church comes like a dark cloud between the soul and God. To-day we entered the church while yet the services were going on. A crowd in this vast edifice is like a knot in the open street, so far does it seem from filling it. We walked round the skirts, and at last disposed ourselves where we could take a view of the Pope as he came out. The dress of the Pope's guard—said, I know not with what authority, to have been designed by Michael Angelo—when looked at simply in itself, strikes one as the excess of harlequinism—a combination of stripes of the most intense yellow, red, and violet color; the head being surmounted by a helmet from which droops an immense tuft of white horse-hair. But taken in connection with the splendid and showy architecture of St. Peter's, this costume has a peculiar and picturesque effect. The soldiers strike one, as one sees them passing and repassing down the arcades of lofty arches, much as brilliant flamingoes and parroquets in the long aisles of a tropical forest. These men are all tall, large, and finely developed, and give a striking effect to the ceremony.

The train accompanying the Pope as he passed out was brilliant enough. First his lacqueys all in crimson damask, then chamberlains in the rich old Spanish costume with velvet doublet and wide ruff, then cardinals in their violet-colored suits, fit for the mourning of Lent, and lastly the mild old man with his round, calm face—his clear, lustrous, hazel eyes, looking so fatherly as he blessed from right to left, that one's heart longed to think well of him, and some stiff young Protestants of our acquaintance confessed to an inclination to kneel before him. In fact, the Papacy in its present embarrassment could not have a more favorable embodiment for moving on the sympathies of the world. His general air of affability and benignity; the freedom of his life from any stain of serious moral accusation; his apparent sincerity and conscientiousness in holding the position he does, interest for him personally those who have no sympathy for the cause he represents. When a good person stands conscientiously in a position which is an obstacle to human progress, and one sees the wheels likely to go over him, one cannot but shrink for him, and instinctively put out a hand to help him.

It is difficult for us to conceive the position of a sensible, intelligent individual, believing with the whole heart, all and undivided, the traditions and teachings of the Romish Church, and our sympathy is often impaired from want of ability to shape this out to ourselves. Our education is from turret to foundation-stone so different, that we are apt to think that he must in his heart see the absurdities that we do, and that he is practicing willfully on the weaknesses of the credulous. But the spirit that made Leo X. exclaim, "How much profit this fable of Christ is to us," is not that of Pio Nono. His state of mind is more that of a sincere fanatic than of a deceiver, and as such should command more respect. *Had* he been a double-minded man, he would have yielded the point to the French Emperor before now—but he intrenches himself upon his conscience, and says, as Luther did, "Here I stand—I can no other; God help me!"—and so God will, we hope, at last help him to more light, while he helps the poor Romans also to more liberty.

When you speak to Italians of the Pope, and say he seems to be a good man, they say, "He *was*, but he has changed."

The thing which has the most dissevered them from him—the *unforgivable* thing—the breaking-point between him and them—has been the encouragement and promotion he gave to the officer under whom were executed the slaughters of Perugia. *That* made the breaking-point in many honest hearts that had clung to him before. They said, He indeed is our enemy. It is undoubtedly the case that on his own part the Pope is embittered toward the people. On two or three public occasions he has broken out into tempests of excitement, and raged in a manner foreign to the general mildness of his demeanor; and, in fact, if he has given orders of non-resistance to his soldiers, it is only because he knows that when the French troops withdraw resistance will be idle.

The fact is, the Pope is just in the position of a general who has received orders to defend an indefensible post—his Church says thus and so—she cannot change, and so what is left for him but to stay quietly at his post till he is forced from it?

"I cannot give up my temporal power," he says, "it is not mine to give; if you will *take* it from me, that is another thing. I shall submit only when I cannot help it."

So matters stand to-day, and every day brings some slight shade but no great movement. The prayers in St. Peter's that we described as occurring to-day, were certainly characterized by more than usual earnestness of feeling. That mysterious mesmeric sense by which you learn in a crowd that some deep feeling is as work, was very perceptible, and one could hear in pauses a sort of stir and rustling as of breath drawn in with emotion, and everywhere about us well-dressed people were kneeling, seemingly praying with the utmost fervor. Even the French soldiers and officers bore on their faces the traces of deep sympathy, and bowed and knelt with more than usual feeling as the Pope went by.

Since then we have heard that these Friday prayers are considered a *demonstration*—as everything here is now called—by which the people have an opportunity to show their feeling in respect to the great question which is agitating Europe, and of which Rome is now the central point. The sympathizers of the Pope come to these prayers as in New England on a public fast for some threatened calamity. We were told that all the nobles and high families were out on this occasion.

Even to a Protestant the effect of such things cannot but be intensely solemn. The running out of one age and the commencement of another are always full of awe and mystery.

This proud St. Peter's, this pile of the Vatican, with its splendors present and historic, seems now awaiting some great change. It reminds one of that splendid old Judean temple in the last days of the siege of Jerusalem, where was heard from the inner courts the mustering as of an army, and the sound, "Let us depart," only that *here* for ages has dwelt *no* divinity, and the idol worshiped—that falsest, most unprofitable sorceress and deceiver—the *Church*—*hurries* to its downfall. H. B. S.

THE DOUGLASES.

A DOUGLAS of the old time paid
To Scotland's King his court,
The King he made the Douglas run
Beside his horse in sport.
The Douglas strove, the Douglas ran,
The jolly King spurred well,
Till bruised and splashed from heel to head
The baffled suitor fell.

The Douglas of our day went down
To Slavery's royal hold;
Beside the monarch's bridle-rein
He ran like him of old.
With legs too short to win a race
Wherein the longest tire,
The Douglas ran, the king spurred on,
And left him in the mire.

THE DEMOCRATIC DISTRACTION.

BY HORACE GREELEY.

THE division of the Democratic party is to-day a pregnant fact, whatever may be the aspect of to-morrow. Reasoning from what has been, we may confidently predict that the chasm opened at Charleston will soon be closed—closed by a surrender on the part of the North. At first, a juggling formula of words, which can be understood in one sense at the South, in another at the North, may serve as a bridge, across which the now warring factions may advance side by side to another Presidential struggle; but in the end the Southern construction will be generally accepted, and "National Democracy" will affirm and rest on the asserted right of any slaveholder to establish Slavery practically, as it will already have been established theoretically, in any and every Territory. The virtual refusal of the Cotton States to send delegates to the adjourned Convention at Baltimore, their resolve to hold a separate and rival Convention at Richmond, the common dread of "Black Republican" ascendency, all tend to this result. On an unqualified Pro-Slavery Platform, Democracy is sure of 109 Electoral Votes, being those of all the Slave States but Maryland and Delaware; add 44 to these, and they elect the next President. Wisely or unwisely, the old experiment of trying to carry the entire South by giving the Slave Power all it demands, and a part of the North by party discipline and drill and by evoking whatever potency may still linger in the words "Democrat" and "Democracy," is likely again to be repeated. The South never gives way; the North always does; for the South regards the Democratic party but as an instrumentality for effecting its ends; while at the North it is cherished as a means of achieving office and securing "the spoils" of Federal Power. The South stands ready to discard or break the machine whenever it shall fail to answer her paramount purpose; the North—we mean the Democratic North—is not apt to offer invincible resistance to any Platform which promises to secure a Presidential triumph and another four years' lease of Federal Power. The logic of history thus points to a new compromise and consolidation on a basis of Southern triumph on the Platform with a Northern selection of the candidate by whom that Platform is to be commended to National approval. This consummation may be postponed, but will hardly be prevented.

Abstractly considered, the breach declared at Charleston would seem irremediable. The North virtually asks that the People of each Territory shall be left at liberty to accept or reject Slavery as a majority of its white male adults shall prefer. The South insists that any slaveholder migrating to such Territory with his human chattels, shall thereby, and, as a necessary consequence of his immigration, render such Territory a slaveholding one, no matter though every other of its citizens should deplore and strenuously resist such Africanization. In case of such repugnance, the Federal and Territorial authorities must take the part of the one slaveholder against the thousands of his Free-Labor fellow-citizens—must uphold and enforce his alleged rights of property and mastery, not only against any attempt of the slaves to assert their natural right to liberty and wages, but against the determination of the white masses to have their Territory Free. Verily, this is a remarkable issue for a contest begun and long waged in the name of "Popular Sovereignty," or the right of each community to control absolutely its own domestic concerns.

And yet it is clear that there is a certain consistency and logical coherence in the premises and demands of the South, which give them a decided advantage in a struggle like that whereon we are now entering. Let us briefly present the leading idea of the contending parties respectively:

1. "Slavery—at least, the enslavement of the African Race—is just, humane, beneficent," says the Southron; "it is the best possible condition of the Negro—the only social status wherein he can receive and enjoy the blessings of Law, Order, Christianity, and Civilization. Hence the larger the area of slaveholding territory, the greater the number of slaves, the better for all interests, all parties."

2. "Slavery is neither right nor wrong, abstractly and universally," says the Douglasite; "but is right or wrong according to climate, soil, and other circumstances. In tropical and semi-tropical climates, it is profitable, and there it is right; while in the Temperate zone it does not seem to flourish, but dies out—therefore it should choose for its arena more fervid latitudes. But each community must judge for itself whether to hold slaves or refuse to hold them."

3. "Slavery is everywhere a blunder, a clog, and a crime," say the great mass of the Republicans; "but our power to act upon it politically—that is, coercively—is limited to the States wherein we live respectively, and to the Territories which are common to all the States. A Virginian Republican may rightfully labor to eradicate Slavery from the soil of Virginia, as a New York Republican labors to prevent its re-establishment here, whether by popular action or judicial misinterpretation; but a New York Republican has precisely the same right to war upon Slavery in Virginia that he has to war upon that of Russia, Turkey, or Brazil—just that, and no more. Within her own limits, and in dealing with her own people, Virginia is sovereign, and only by the action of that people can her institutions be changed; but each and every Federal Territory belongs to the entire American People, and they, through Congress, may rightfully enact laws to secure liberty and justice to all the inhabitants of said Territory. It by no means results from this premise that they have a kindred right to establish slavery and *injustice*; but their right to enact or secure equal and just laws for the Territories cannot be plausibly controverted."

4. "Slavery is protracted robbery and piracy—is tyranny and wrong reduced to a system," say the Garrisonian Abolitionists. "It were absurd to talk of its rights or immunities, when it rests simply and radically on the superior strength of those who uphold it. There can be no law for Slavery but the law of the strongest; wherever force fails, there Slavery ends. We deny, therefore, that Slavery has or can have a legal existence anywhere, and insist that a righteous, legitimate State must always and everywhere wage against it a war of extermination. Hence we deny that it can be covered by the panoply of State Rights, insisting that every rightful Government must regard and treat the Rights of Man as paramount to any alleged State Rights."

—Concede, now, the soundness of the fundamental ideas of the Douglas or Northern Democratic Platform, and how forcibly the Southron may say—"You admit that Slavery is right wherever it is profitable, and that it will not go or cannot stay elsewhere: then why not leave it perfectly free and secure from both Federal and Territorial hostility, which is all we ask? If there be regions to which it is unsuited, does not your own logic say that it will avoid these? Then why attempt to 're-enact (say rather, forestall) the law of God?' You admit that our slaves are, to all intents, property: why not afford them that Federal and Territorial protection which is unhesitatingly accorded to all other property not declared contraband by law? You say that considerations of climate, soil, etc., must determine whether Slavery shall or shall not exist in a given district; but we have millions of acres of fertile land lying waste and unfruitful because of the scarcity and exorbitant price of slaves: on what principle, with what consistency, do you uphold the laws which forbid and punish the importation of more slaves from Africa? We want more negroes; you virtually admit that we ought to have them if we *do* want them: yet you treat us as pirates if we attempt to procure them. Is that your boasted championship of 'State Rights' and 'Popular Sovereignty?'"

The immediate future is not clear: the ultimate is inevitable. Either the Cotton States, being worsted in the struggle, will attempt to secede from the Union, or they will mold the National Democracy to their uses, if not to their views. Their knock-down question—"How do you propose to get on without us?"—will prove the end of controversy in this direction. The all-absorbing Slavery question is not about to be settled, but to take on a new aspect. "National Democracy"—though it may fight its next battle under the banner of Douglas—is destined to find a more pronounced and logical resting-place under the ægis of O'Conor and Lamar. That Slavery is intrinsically right, is beneficent, is divinely ordained, and should have no other limits than those which experience dictates and profit impels, such is the natural and necessary Platform of Democracy in 1864, unless precluded by a staggering discomfiture in 1860.

H. G.

THE CEDAR CHRISTIAN.

(THE initials appended to the following sketch will be recognized by many readers as those of the Rev. Theodore L. Cuyler.)

STROLLING one bright summer morning over the velvet carpet of "Chatsworth Park," we came suddenly upon a CEDAR OF LEBANON! It was the first and only one we ever saw; our first impulse was to uncover our head, and make obeisance to this monarch in exile, this lone representative of the most regal family of trees upon the globe. Every bough was laden with glorious association to us. Broad, gnarled, severe, rough old tree as it was, yet it blossomed with poetry, and hung golden with heavenly teachings. As we gazed through our tears at the exiled sovereign, the voice of the Psalmist was in our ears—"*The righteous shall grow like a cedar in Lebanon.*"

With that hardy veteran of Chatsworth in our mind's eye, let us say a word about the style of cedar Christians that we need in our day. Of pliant, willowy church-members—of brash and brittle basswood professors—of pretentious, fashion-following, bay-tree Christians, we have quite too many. Give us more cedars for the pulpit, for the deacon's seat, and for the pews.

And the first quality of the cedar is that it *grows*. It is a live tree. Where there is hearty life, there must be growth. And it is the lamentable lack of inward godliness that makes the stunted professor. There is not vitalizing sap enough in his heart-roots to reach up into the boughs of his outward conduct. There is not vigor enough in the trunk of his character to stand erect. No answering showers brought down by fervent prayer cleanse the dust of worldliness from his yellow, sickled leaves. There he is—just as he was "set out" in the Church a score of years ago, no larger, no broader, no brighter in graces than he was then; the caterpillars of lust having spun their unsightly webs all over his branches. He has not grown an ell in any one Bible-trait. He has not yielded one single fruit of the Spirit. He is a cumberer of the ground—in the way of a better man—all the while drinking up God's pure air and water, and yet fulfilling Satan's purpose. Not of such a prayer-neglecting professor, not of such a time-serving, money-loving, fashion-worshiping professor, could we honestly say, "He grows like a cedar in Lebanon."

II. But the cedar not only grows; it has a peculiar style of growth which God's people may well imitate. It grows through all weathers. It is a *hardy* tree, or else it could not live a month in the Arctic climate of Lebanon's sky-piercing summits. Delicate plants might thrive on the warm lap of Southern exposures, but not up among the rifts of whirling snows, or where the steel-like air gleams under the silent moon. Sudden hurricanes may twist off the gorgeous magnolias of the vale, or crack the brittle bay-tree, but let the gale rage ever so fiercely on Lebanon's blustering hights, let the snow-squadrons join battle in the hurtled air, the cedar tosses the tempest from its elastic boughs, and *stands* like the everlasting mountain under it. In God's Church there are to be found just such lignumvitæ characters—storm-proof, gold-proof, temptation-proof. What a plantation of such cedars were the early apostles! What a coronet of stalwart storm-defyers graced the summit of God's Zion in Reformation days! Zwingle of Switzerland—John Knox, who never feared the face of man—burly Latimer, who marched singing to Smithfield's kindled stake—John Huss, gazing up into the open heavens from the suffocating smoke and flame which are wrapping his tortured limbs—all these were cedars through whose branches the very gales of persecution made glorious music. Here and there is such a cedar Christian discoverable in our century. They never bend. They never break. They never compromise. To such Christians, worldliness cometh, and smooth-tongued expediency cometh, and sensual pleasure cometh, and slavery cometh, but "findeth nothing in them." Popular hurricanes come down amain upon them, smiting a Hopkins, a Pierpont, or a Dudley Tyng in the pulpit—smiting a Wilberforce, a Jay, or an Adams in the legislative hall—smiting a Jonathan Edwards in his quiet study—a missionary Lyman in his lonely toils—a Neal Dow in his labors for the drunkard, and a Jonas King in his labors for the besotted bigots of Athens. But the cedar of principle proved an overmatch for the blasts of selfishness, spite, or superstition. Persecution only made the roots of resolution strike the deeper, and the trunk of testimony stand the firmer.

III. The greatest peril to such Christians as read these lines will not come in the form of persecution; but rather from those insidious worms that gnaw out the very heart of Gospel piety. Secret influences are the most fatal in the every-day life of the every-day unconspicuous professor. There is a whole colony of busy insects that will try the quality of a believer's timber. And when the community is startled by the spiritual defalcation of some prominent man in the Church or in a religious society, it is only the crack of a beam or a pillar that was worm-eaten by secret sin long before. He only is a cedar of Christ's training and polishing who is sound to the very core. For the pride of Lebanon was not more famous for its vigor or its hardiness than for its *solidity of wood*. It knew no decay. It afforded asylum to no stealthy insect turning its aromatic wood into dust and ashes. Therefore did Israel's royal temple-builder select it for the most conspicuous and important portions of the edifice on Mount Moriah. With its fine grain, its high polish, and delightful fragrance, every lintel and every door-post was at once a strength and an ornament to the temple of the living God. So stand the faithful, fearless minister of Christ, the incorruptible Christian patriot, the unflinching testimony-bearer for the truth as it is in Jesus. They bid defiance to the worm of sin while they live, and to the worm of calumny when they are dead. Centuries hence, their memory will be as sound and as fragrant as the chests of sandal-wood in which the Oriental kings were wont to conceal their treasures.

IV. The last noticeable thing with the cedar is its *breadth of limb*. The verdant veteran of Chatsworth had a diameter greater than his hight. Elliott informs us that he saw cedars on the top of Lebanon that were thirty feet in circumference of trunk! Their limbs were so wide-spreading that the diameter of the branches from the extreme of one side of the tree to the opposite extreme was one hundred feet! Under that majestic canopy a whole regiment might find shelter. Now we need not go far to find just such a broad-armed Christian. Broad in his catholic sympathy with all the "faithful in Christ Jesus" of every sect—broad in his love of MAN irrespective of clime, color, or condition—broad in his pecuniary benevolence, is our cedar brother. Hundreds of happy beneficiaries lie down under the shadow of his liberality. The poor scholar whom he helps with books—the poor orphan whom he helps to a home—the poor harlot and the inebriate, for whom he builds the asylum—the poor sin-struck heathen man of far-away India, to whom he sends the "good tidings," are each and all the richer for his broad-limbed beneficence. There is room for regiments of sufferers to bivouac under such a man. It will make a sore and sorrowful void when that imperial CEDAR is transplanted to the banks of the Crystal river, in the Paradise of God. T. L. C.

FAMILIAR LETTERS ON SUNDAY-SCHOOLS.—NO. 15.*

BY REV. STEPHEN H. TYNG, D.D.

NEW YORK, May 1, 1860.

MY DEAR FRIEND: When we ask what are the relations of the Sunday-school to the church, we place both of the parties involved in the question before our minds, in an actual and corporate existence. They seem to stand as individual responsible bodies, distinct and separate from each other, and to ask the question, What are we to do and to receive from each other in our reciprocal independent attitudes? And even this statement is not complete, for we find both these parties spoken of with entirely different interpretation and association. The Sunday-school may be an individual and local school, and the church a limited and local society of Christians of any name. Or the Sunday-school may be the great, general enterprise, and the church the whole corporate body of Christians of any particular denomination. I need not present even a more general view of the church than this, though it would be quite possible. Now only the first of these statements of the proposition is the one of which I here speak. And as the term relations here simply means relative duties and obligations, we may so consider and speak of the subject. What then are the duties of a church to the Sunday-school as an institution, within the limits of its operation and influence? Surely, first of all, to establish Sunday-schools to the utmost extent of their power. Every church is bound, as a society or family of the Lord's people, to take the utmost care of the instruction and training of the youth belonging to them. The one great instrument in the salvation of men, is the Word of God. The earliest possible age in which this can be brought into effectual application to the souls of men, is the best period. The power is all of God, and the promise of its exercise, to make our "children holy," is also his. I must assume the fact, that there is no other method or agency within our reach so adequate or appropriate to this important and desirable result, as Scriptural Sunday-schools. I have illustrated this point perhaps sufficiently in my previous letters. And I must therefore assume the great obligation of every church to instruct and educate their own children for Christ and heaven, to be identical with the obligation to maintain and establish Sunday-schools throughout the whole field of their influence and responsibility. In the purpose and social effort to attain this end, there must be the largest scheme of work, and the most liberal estimate and arrangement of means to carry it out, within the control of the particular church. No religious or benevolent object can be presented to a church so commanding in importance, or so compensating in results. Whatever therefore a church can do in any expenditure or provision for the Lord's work upon earth, they are bound to do first and most effectively for Sunday-schools within their borders. I cannot speak of this as secondary to any claim or call to be made upon them. The obligation to provide a decent and appropriate house for their own worship is no more imperative in their condition, than the obligation to make similar just and ample provision for the care and convenience of their Sunday-schools. The duty of supporting the preaching of the Gospel to the adults, and of maintaining the pastoral office for this purpose, is not more obligatory or needful than the duty of full and adequate provision for preaching the Gospel to the children in the appropriate arrangements of the Sunday-school. And whatever books or other means of accomplishing the work required are necessary, and are within the means and scale of the particular churches, cannot be withheld without unfaithfulness to the Lord, and injustice to those for whose salvation he has gathered his people as a church and family for himself. Whether this work be done by the church as a legitimate body in any shape of common session, or whether it be done by the members of this body, acting in individual and voluntary association, does not seem to me to be a question of any consequence. In either case, the church are doing the work required, and their own absolute duty, and in both cases they are doing it as the church, and for the church, which is equally and specially represented in each. I should deem it mere absolute duty in each case, and no more consider it a work of relative benevolence to others, than the analogous work of employing and supporting the ministry of the Gospel among themselves. The Sunday-school of the church is a living part, and a most important part of that church, and they must see that in the provisions which they make for it, all their children may be taught of the Lord.

But around every church there is a field of local labor and usefulness among children who are neglected by others, and for whose soul no man cares. Here arises a local field for benevolence in this relation. These may be gathered into the nursery of the church already established, and thus perhaps saved by the Lord's blessing for ever, and made to carry the blessings of salvation to the families from which they came. And our whole experience shows us how appropriate and successful this class of religious effort has been made in this relation,—and how richly and surely a church so laboring and sowing gathers a harvest and wages unto eternal life. Or this aggressive action may be carried on in the establishment of mission or branch schools in neighboring and convenient localities. Then it becomes a benevolent agency of the most valuable character, often raising whole neighborhoods to respectability and usefulness, and becoming the living seed of other churches to rise and flourish in their turn, and to carry forward the blessed work for others still beyond. All the refining and exalting influences of which I have spoken come into operation thus in new fields, and exercise their power from new centers to perpetuate and extend an agency of blessing to mankind unsurpassed in value or effect. But this view, which has been thus far limited to a locality, may be carried out to the full extent of missionary extension of Sunday-schools through the limits of a nation or the world. I am persuaded that no benevolent action is more real and efficient to the utmost extent to which it can be spread abroad. And with the large and growing institutions which are engaged in this work in our country, there are abundant opportunities for the enlargement of the effort to the utmost extent to which any church shall be found able to go. All the arguments and reasons which may be urged for the extension of the Gospel on the earth by any agency will apply with equal force to this, and receive in addition all the peculiar obligations and promises which connect the interests and hopes of the Gospel so peculiarly and especially with the young.

This is the duty of the church, and of every church. And whether it be accomplished by this church in its corporate character, or by its members in voluntary relations I am unconcerned, so that the work be done. I acknowledge my own taste to be to have as much as possible done in all the work of the church by individual Christians in cheerful and spontaneous action and labors of love,—and as little as possible required or left to the church for legislation and government in its organic character. I greatly prefer the living to the "dead hands,"—and believe that the more the work of doing good to men is committed to individual responsibility and elective association, the more effective and living it will be. And when the active aspect of this work comes into view, and the teachers are considered by whom the school or schools of any church are to be conducted, whether they are designated by any vote of that church as a body, either mediately or immediately, or agree in a voluntary union of action for the purpose proposed,—they are the parts and members of the church, and for this purpose they are really the church in action, and in action for the accomplishment of a most important part of the duty of the church as the Lord's family and people on the earth. They are gathered in his name, and for his work, and with his presence, and especially as representatives of the particular church in which they work and to which they appertain. It seems to me a very worthless inquiry and mere barren technicality, whether this or that sequence of incidents has preceded and accompanies their work. The whole church ought to teach,—as resolved into a committee of the whole for such employment. They are all the messengers of that Son of Man who came to seek and to save the lost, and they are to follow his example and to walk in the line of his commandments and his purpose, in the fulfillment of their duty as members of his family. If they will all be fruitful in the work, there will be no questions about mutual authority. Let them all continue to teach and preach the Lord Jesus Christ. Let the best, the wisest, the most experienced, give themselves to the all-important labor of saving others and leading the ignorant to the Savior. In an active, earnest church there will be no quarrels or questions. It is when Jeshurun waxes fat that he kicks. It is when men have settled on their lees that their love grows stale and their taste is corrupted. Then the lust of government creeps in, and while they will do nothing to help, they will be abundantly ready to do much to control and to impede. To my mind the church is never more beautifully and really presented in its normal and living shape, than when engaged in the Lord's work and presence in feeding his lambs. S. H. T.

REV. H. D. NORTHRUP.—We learn that Rev. H. D. Northrup, the minister of the Park Congregational church, Brooklyn, now in England, will return about the 1st of June.

CASSELL'S ILLUSTRATED BIBLE.—The first four numbers of this beautiful work are sent out under one cover, making above 200 pages, at 60 cents for the section. The appearance of the pages is improved by bringing them together, showing what will be the effect in volumes. We are permitted to fortify our own oft-expressed opinion regarding this enterprise by the following extract of a letter from Hon. Edward Everett:

"Having examined a portion of *The Illustrated Family Bible* now in the course of publication by Mr. Cassell, I cannot but express my surprise and admiration at the beauty and cheapness of the work. Its artistic embellishments and illustrations and the mechanical and literary execution are excellent, and it is offered at a price which places it within the reach of a large proportion of our people. I heartily wish it success."

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., May 7, 1860.

THE conversation in all political circles here is still upon and about the Charleston Convention. The delegates, many of them, have returned to Washington, and for a wonder a class of Northern *Democrats* (so-called) have been found quite willing enough to declaim against the despotism of the South and the insolent arrogance of the slaveholders! There is really a prospect that the race of doughfaces is on the decline, and henceforth there will be a North in the Democratic party, if any such party exists. The Douglas delegates from the free states experienced pretty much the same treatment that Republicans have heretofore received from the slaveholders when they came in contact. The Southron, when worsted in the argument, as usual resorted to the use of bluster, intimidation, and threats of secession, aye to secession itself, and as usual he triumphed in preventing the nomination of Mr. Douglas, for nothing but the panic and excitement raised by the secession movement prevented Mr. Douglas from receiving a very considerable support from Southern delegations. Bluster won the day at Charleston so far as to defeat Mr. Douglas there—whether he can do any better at Baltimore, time will show.

The most remarkable fact in connection with the Convention, and which is brought to my notice at every corner of Pennsylvania avenue, is the sudden accession of spirit and resolution to the ranks of the Northern Democracy. It is such a change that the world of Washington is astonished into silence. It is a revolution, or at least a rebellion against Southern dictation and despotism—it is the "irrepressible conflict" between free men and men-owners, now for the first time bursting out in the fullest fury within the Democratic party. This is an event, an era, not to be passed over in silence, for it portends the destruction of negro slavery. The great agitation of the century has found its way to the heart of the gigantic organization used heretofore to suppress it, and has rent that party in twain.

There is another remarkable fact connected with this rebellion—the quarrel arose more in reference to *men* than principles. Popular Sovereignty was the catch-word of the Northern Democrats in the Convention, but they were really after the nomination of Senator Douglas, and determined on *him* of all other men, simply because they felt in their hearts that if they were beaten upon him there was no hope left for them in a single free state, unless we except California. It was not patriotism, then, nor a love of honor, nor devotion to Northern rights, which led them to make their bold and manly stand against the South. It was a conflict the issues of which to them were life or death. With defeat at Charleston, the Northern Democracy were wiped out of existence—they were to be no more. This fact I have heard more than one Charleston delegate admit, and the most powerful argument now used by Mr. Douglas and his friends with the reasonable Southern men is, that if he is beaten at Baltimore not a free state can be carried hereafter for the Democracy. It was a selfish, mercenary rebellion, but nevertheless a bold and so far successful one against men used to rule and dictation.

The chances of Mr. Douglas at Baltimore are doubtful, and if he wins, all the prestige of the stand made by his friends at Charleston will be lost, for he can only win the nomination by degrading concessions. His friends offer already the Tennessee resolutions as a compromise, or if not those, at least the rejected resolution at Charleston, offering in advance to accept and obey the decisions of the Supreme Court in reference to the Territorial question. As every Douglas man in the country knows from the *dictum* of Taney in the case of Dred Scott what the Court will decide, this is simply an invitation for it to make a decision upon the controverted point as soon as possible after the election. This proposition Mr. Douglas and his warmest adherents are ready to make at Baltimore, and if nominated upon it, it would be looked upon in the free states as a complete backing down from principle for the spoils of office. If the trick prove successful, we shall have the Buchanan Administration over again, and a new Dred Scott case deciding that henceforth no Territorial legislature can make laws "unfriendly" to slavery. Then, with the man who concocted the humbug in the Presidential chair, Popular Sovereignty will explode.

But Mr. Douglas's road to the Presidency is a hard one. If he is taken up, the South will bolt, in the Cotton states at least. If he is not, the Northwest bolts instantly, and in either event the Republicans seem to have a straight path before them, and a not very uncertain victory. The nomination of a strong candidate upon an undisguised issue against the extension of human slavery and the use of the machinery of the General Government to perpetuate the gigantic evil, must succeed in the end, if not now. Whoever is nominated by the slaveocracy, the issue will be a plain one, which the people of the free states cannot blink if they would.

We have had another do-nothing week in Congress, and all at the nod of the Democratic Convention. Speech-making, of course, has abounded, but nearly all of it has been for "my constituents." On Friday afternoon, in the House, there was a very interesting debate, which grew out of an admirable argument of Stanton of Ohio in reply to Curry of Alabama, on the natural right of one man to his fellow as property. It was, as an argument, exhaustive and convincing. I believe there is no member from the South, unless it be Mr. Curry, who would have ventured to take part in a running debate with Mr. Stanton on this point. Leaving this, the speaker referred to the sad effects of slavery wherever it exists, and this roused up several of the slaveholding members, who denied the assertion that slavery degrades free labor. *The facts* quoted by Mr. Stanton were strong enough of themselves, however, to settle the question. He then charged upon the Democrats that they were *a disunion* party. This was his charge:

"It has been asserted, by gentlemen on the other side, that in the event of a Republican President being elected, they will resist his inauguration forcibly. That is one of the declarations openly made by one portion of the Democratic party, as represented by gentlemen on the other side on this floor. I take it that there can be no controversy about what that word 'resistance' amounts to. It can only be by levying war against the United States. It simply means treason against the United States. About that there can be no controversy. Another portion of the Democratic party on this floor threaten that, if a Republican President is elected, they will secede from the confederacy, and organize a separate and independent confederacy of their own. Whether that threat constitutes treason or not may be a matter of opinion, and may become a matter of controversy; but either of these is equally fatal to the perpetuation of the existing government and institutions of the country. Here is a political party, who for the last eight years have been in possession of the government, dispensing its patronage, amounting to eighty millions of dollars a year, and now, as the expiration of their lease of power approaches, the question with them is, How can we continue ourselves in power—we are willing to take charge of the government for four years longer, and if you do not intrust us with the power, we will resist any other man who may be placed in the Presidential chair—we will rule the country or we will ruin it? This is the naked, undisguised position of the Democratic party, in this year of grace 1860. This is the settled purpose and principle of the party, and which has not been disclaimed by any gentleman on the other side."

And this charge made a profound sensation on the Democratic side of the House. Two or three Northern members, in view of the autumnal contest, rose to deny it, but it was the first time during this session that they had uttered a word against the threats of their own brethren. A Southern Democrat also rose and criticised the indictment, whereupon Mr. Stanton asked him if *he* was willing to disavow the disunion sentiment;—*he made no reply!* Then the speaker urged the fact that more than twenty prominent Democrats, during the present session, had threatened disunion in case the Republicans were successful in the Presidential election, and to his knowledge there had been no dissent from this proposition by any Northern Democrats, and such an overwhelming current of opinion was sufficient to justify the belief that the so-called Democratic organization would be used to destroy the Union, in a certain event, and hence the necessity of a Republican triumph to show the people of the country that these disorganizers and disunionists are impotent to fulfill their threats. *Then* their power will have vanished.

The debate was perhaps the most useful of the session, especially if it be circulated extensively among the people. D. W. B.

* Entered according to Act of Congress, in the year 1860, by J. H. Richards, in the Clerk's Office of the United States for the Southern District of New York.

Sermons
BY
Henry Ward Beecher.

[Entered according to Act of Congress, in the year 1860, by J. B. Richards, in the Clerk's Office of the United States for the Southern District of New York.]

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7.

This is one of the most grave, and one of the saddest representations in the whole of Scripture. If it be not true, no charge more cruel could be urged; and if it be true, no fact more important can be presented to our attention. It takes hold as deep as the foundations of life itself—eternal life.

What, then, is the precise charge? The apostle has been holding up the condition of a mind, first, without any rest in God—its yearnings, its misery; next, the blessedness into which it enters when it rests by faith in Christ as its Savior. He contrasts these two states: that in which men live for themselves and for this world, godless, sensuous, wicked; and that in which they live for God, spiritually, obediently, Christianly. And it is in this view and in this context, that he declares that unregenerate or unspiritualized minds are at enmity with God. All that are under the influence of, and obedient to, the spirit of Christ, are called spiritually minded, and all others are called carnally minded, or of a mind that belongs to the fleshly, the earthly state.

This is a declaration which points, first or last, at every human being, until he is reconciled to God through Jesus Christ. Previous to that he is an enemy to God. In plain language, the human heart, in its natural and unreligious state, is pronounced to be hostile to God.

I propose, first, to consider, negatively and affirmatively, what is implied and taught in this passage; secondly, to consider the reasons why men doubt the truth which it conveys, and the objections which they urge to it; thirdly, to point out some of its manifestations, and evidence of it; and lastly, to consider what is our wisdom and duty in the light of it.

I. What are the implications and the teachings of this passage? It is not implied that there is a state of speculative dislike and opposition to God in the human heart. There is nothing in the attributes of God, as they are set forth in Scripture, which is repugnant to men. Both his natural and his moral attributes are such as commend themselves to every thoughtful, right-minded man. Speculatively considered, God's justice, and mercy, and love, and power, and wisdom, are admirable; and men that do not worship God, that do not submit themselves to the Divine government, when the nature of God is presented to them simply as a vision, as a picture, assent to the admirableness of the attributes which are ascribed to him in Scripture. The character formed of these attributes is not disliked. When the Divine character is set forth, men feel that it is a noble representation.

Nor do men disapprove of God's moral government, considering it simply as a study, as an abstract statement, and in its relations to mankind rather than to themselves. Even before they are subdued to that government, they say that God's law is holy, just, and good, for everybody except their individual selves. Nay, if you place before the reason of men, as a question to be answered only by their judgment, the personal requirements which God makes upon every man—his laws and demands of obedience—they cannot but say that they are right and admirable, as applied to others. Evil men believe in good in other men. Even the thief believes in honesty in other men. The unvirtuous believe that other men should be virtuous. The extortioner does not approve of extortioners. Men that are signally disobedient to the Divine requirements, hold that other men should be bound by the wisdom and the excellence of those requirements.

Nor is it implied that human nature is such that a clear and true presentation of God shocks the reason, the honor, the affections, or the moral sense of men, according to the laws which are given to them, or according to their state as developed in a Christian community, under the education of Christian ethics. They do approve of the Divine nature.

A worship of fear may possibly exist toward a being utterly detested and condemned; but a worship of love requires that there should be somewhere applause and approbation. It would be impossible to present God to the true worship of men by presenting him in such a way that their faculties would repel him. Therefore the folly of those who distort the Divine character, who ascribe attributes to God which violate the moral instincts of the race, and then attribute the resistance and resentment caused thereby to depravity. No view of God which violates clearly the moral sense of the instructed natural man can possibly be received by him; and for two reasons: first, because it is by our faculties that the Divine character is to be apprehended, and that God's claims are to be asserted upon the conscience; and secondly, because the whole training of the Gospel is in corroboration of natural justice and honor. Indeed, it is a part of the work of the Gospel so to bring up the understanding and conscience of men, that whenever they sit in judgment upon the claims of the Divine law, and upon the very character of God, they shall be qualified to give judgment, and give it correctly. And any view of God which runs counter to reason, may be said to run counter to God himself, who gave us that reason by which to judge of him. Any view of God which violates the instincts of conscience, violates God's moral sense: for he gave us conscience, educated by the Gospel, to be a judge in moral things. Any view of God which violates honor—not what many selfish men call honor, but honor as set forth in the Gospel of Christ, honor which stands in those ideas of purity, and duty, and truth, and nobleness, and manliness which the Gospel sets forth—of necessity violates the very foundation of men's responsibility to God. For the very ground on which men are to be called to account for enmity against God, is the fact that they both know and approve of his character and government, speculatively, and that their resistance to him is not founded upon substantial reasons of dissent, but upon the rebellion of their lower nature against the whole testimony of their reason and conscience in his behalf.

It is not every view of God, therefore, presented to a congregation, and repelled by them, that indicates that there is in their minds enmity against God. I have heard views of God presented which men ought to hate. I have heard doctrines propounded of God which if there was no enmity against in the minds of a congregation that listened to them, it was because they were demoralized or stupid.

On the other hand, this passage does imply the entire insubordination of men to the Divine control. Not only are they separated from God by individualism of being, and by inspiration of will, but the purpose of their life, the direction of it, is one which brings them into continual insubordination to him. They are at variance with him. There is a latent resistance, there is a coiled and slumbering opposition, in every unregenerate human heart, which will not break out under every provocation—which will not break out, for instance, when it is suffered to have its own way, or when it is only gently opposed; but which will become manifest on every occasion in which God becomes manifest to it as a restraining and governing power—*with effect*; for it is not every sunshine that melts snow, but sunshine with power; it is not every presentation of God that melts the heart, or that hardens it, but wherever upon the unregenerate heart there is a presentation of the Divine character rebuking ours, and of the Divine Will thwarting and turning back ours, there is the most sensible and even persistent resistance, which, if unsubdued by the truth and grace of Christ, carries itself through the whole of our present life, to continue through our life beyond the grave.

This tendency of man to separate himself from God, to organize his own purposes, to maintain his own character, to be indifferent to the Divine commands, or to comply with them only so far as he can weave them into his purposes; this tendency of man to be supremely selfish, supremely independent, and, if resisted, to oppose resistance to resistance—this tendency, that is patent on occasion, and that is often and easily developed, exists in the soul even when not developed. It is like a serpent's fang, which does not need to strike in order that we may know that it is poisonous. It is like sleeping beasts, which do not need to roar to prove their existence. A lion is a lion when gorged and stupid, as well as when hungry and fierce. Beasts of prey are beasts of prey. The nature of beasts of prey is in them, even though it may be in a state of repose. Why, the hatred with which we hate men slumbers more hours than it wakes. Those whom you hate worst you probably do not think of more than half an hour in twenty-four. Those who are your enemies from year's end to year's end, very likely do not occupy your thoughts to the amount of a week in the whole twelve months. And this nature in the human soul, which is pronounced by the Word of God to be enmity against God, does not exist as an ever-burning fire; it is rather an inward nature, which lifts itself up and develops itself only under conditions that bring men to the test as to whether they will permit God to be their personal governor—as to whether they will yield obedience to his laws. It is when the enemies of God, by their conscience, by their judgment, and by the Holy Spirit, become enlightened as to the claims of God upon them, that they show what their real nature is.

* Preached at Plymouth church, Brooklyn, Sunday evening, April 29, 1860. Reported for *The Independent* by T. J. Ellinwood.

II. What, then, if this be the Scripture statement, if this be the doctrine of revelation, are the reasons which lead men to doubt the truth of such facts as these?

One of these reasons, I suppose, is the great number of apparently gentle and inoffensive persons in this world who never seem to have any elements of hatred, as men ordinarily conceive of hatred. Now it is not meant that all persons manifest resistance to God alike. In our social intercourse we perceive how differently children behave under restraint. If you attempt to govern one child, you meet him face to face, and he flames at you like a little volcano. The next child you attempt to govern is not one whit more willing to be subdued, but he draws a vail of tranquillity over his rebellious spirit, and glides away as if to obey you, simply to get out of your reach. One colors in the face, and waxes hot, and openly violates your commands; the other says "yea," and does and does as he has a mind to. Both of them are fractious, and both of them disobey you. It is not always the most obstreperous natures that are hardest to be subdued; it is oftentimes these soft, gentle natures. There are persons that are amiable, and that go purling through life as little brooks do through meadows; but no brook runs up stream. There are persons that are worldly and notoriously without God in the soul, whose dispositions are soft and tranquil, simply because their nature works by softness and tranquillity; but they are just as much opposed to the Divine will as if their opposition was more open and declarative.

Do you not suppose they were Tories who in the Revolution took sides against their country, although they were gentle, soft, and amiable? They were Tories if they took sides against their country. If they were gentle, they were gentle Tories; if they were soft, they were soft Tories; and if they were amiable, they were amiable Tories. Their going on the wrong side constituted them Tories, no matter what their disposition may have been. Men that are gentle and soft and amiable are not sinful in the same things and in the same ways that others are; but they may be just as sinful. Sin is not necessarily atrocious in its aspects. It is the opposition of a man's nature to God's laws and requirements, and it is as compatible with a mild disposition as with any other.

Men say, "It is impossible that I should have an emotion of hatred toward God, and never know it. Do you suppose I should not know fire if it touched me? Do you suppose that if a man were to put caustic on me I should not know it? And do you suppose I could have a feeling of hatred toward God and never be conscious of it?" There is such a thing as latent hatred, that must be inflamed before it will manifest itself. Men say, "Do you suppose I could carry fire in my bosom and not know it? I have felt of myself a hundred times, and I am not hot." But there may be fire raked up, as well as fire in full glow. There may be a susceptibility of heart that stands prepared, like powder in magazines, to be ignited. A man may be like a military fortification, with implements of war of every kind, ready to be brought into requisition the moment the signal gun is fired. But it is a military fortification, though the signal gun may never have been fired, and though not one of these implements has ever been brought into requisition. It is a military fortification, though a particle of powder may never have been exploded in it. It was built for war from foundation to turret, and all the implements it contains were made for war, and they are in readiness to be applied to the purposes of war when the proper time shall come.

Now look at the soul, castellated, fortified, provisioned, armed. Though the day may not have come when its mighty implements have been used, yet they are ready to be used at any moment when the proper circumstances arise. A man may have qualities of mind which do not manifest themselves in his life, because the circumstances necessary to bring them into action do not exist.

It is charged, not that every man has come to a flagrant outbreak in opposition to the Divine Being, but that every man has elements that are opposed to the Divine Being, which, the moment he is brought to a realization of God's authority, will develop their real character. You are not obliged, in order to be at enmity with God, to say to him, in so many words, "I will not have thee to reign over me." Whether spoken or not, that is the natural language of the unconverted human heart.

We sometimes still further augment this doubt by comparing our thoughts, experiences, or states, with those of more vigorous natures than our own. Some men do hate good, and resist it. They do manifest blasphemous contempt of Divinity. We compare ourselves with such men, and because we never had any such experiences as we see exhibited in them, we take it for granted that we have not a disposition inimical to God. But let it be remembered that the depth and volume of feeling has nothing to do with its essential moral quality. One drop of rain is as really water as the whole Atlantic ocean. The venom of a viper, though it may be more concentrated than the venom of a midge, is not one whit more venom than the venom of a midge. They are both poisonous, though there may be more power in the poison of one than in that of the other. And it is nowhere taught in Scripture that wickedness does not manifest itself differently in different men; and because we are not wicked in the particular way in which other men are, it does not follow that we are not wicked at all. The wickedness of each one is developed according to his situation and circumstances.

III. I am next to point out some of the palpable manifestations of this spirit of enmity to God. Let it be remembered, then, that it will be seen only so far as some manifestation of God standing in the way of its chosen course, and resisting and impeding its willfulness, shall bring the feeling to a test. The first manifestation of enmity to God lies in the entire indifference of men to God's existence, to his character, to his relations, and to his claims upon them. This is to be tried by a state of things like that which exists in children. A child that is utterly indifferent to the authority and wishes of his parents, can scarcely be said to be a sinful, or other than a rebellious child. To be sure, if there were no assiduous plying of the soul with God's commands, this might be said to be only ignorance or heedlessness: it would be only indifference—not aversion. But when we consider through what influences men walk, in youth and in age; when we consider that they are surrounded by parental influences, home influences, and church influences; when we consider that they are stimulated in conscience, enlightened in regard to truth, borne in upon by various providences, and striven with by the Spirit—when we consider these things, can we understand this persistent heedlessness toward God otherwise than as the result of inward aversion to him? It may not break out in violence, but it abides in the heart, and really gives direction to the whole life.

It will be found that this indifference is only a specious indifference, after all; for it covers a very active and positive state of mind; and, behind it and beneath it, the whole character is usually found in opposition to God's commands. The whole direction and all the ends of life are a violation of the Divine wish. The very core of life is selfish, and all its individual parts are organized about this selfishness. Men's amiableness, their natural sentiments of kindness, oftentimes are exterior to a central element of intense selfishness, so far as they are concerned with God. And the whole being of a man who has not been subdued by the grace of Christ, and who has not become spiritual in his life, is a being organized, not on the element of obedience, but on the element of disobedience; not in accordance with the Divine will, but directly opposed to it.

But now we approach tests which will make the feeling more manifest—not the latent state, but the actual development. We perceive that whenever men that are not subdued by the Divine Will are overruled by God's control, so that their hopes and desires are thwarted, they come into a violent state of insubordination and anger, which shows what is the strength of self-will in them, and what is the offense committed against them when God's will is brought to bear in opposition to theirs. Great is their bitterness when by God's providence their plans are turned back, their way is blocked up, their expectations are disappointed, and their hopes are dissipated. There is many and many a man who under such circumstances cannot conceal from himself that he both murmurs at, and complains bitterly of, this interference of God in his affairs.

God, in his wisdom, rules by natural laws, which are so comprehensive as to embrace the interests of the whole race; and these laws, in their operations, oftentimes overturn the plans of single individuals. A child whose whole course of life has been changed by a parent whom he truly loves, and to whose will he has fully submitted himself, may experience surprise and disappointment, but not bitterness. But when God by his providence changes the courses of unregenerate men's lives, they experience not merely surprise and disappointment, but bitterness. This fact is most strikingly illustrated in the case of men who have set their hearts upon some object of ambition, or upon some one of the elements of secular good. When the laws of God overthrow that upon which they have concentrated the energies of their being, bitter indeed are their complaints.

Let a man mark out his own object in life, let that object be the accumulation of wealth, or the establishment of personal power, or the acquisition of fame, and then let the convicting power of God's Word upon that man's mind pass sentence of condemnation upon the thing to which he has given up his life, and what a mighty struggle does he pass through! When all at once, by preaching, by reflection, or by any other means, a man is brought to see the opposition between his own purpose of life and the requirements of God's law, he is at open enmity with God. Until men are subdued by the truth and the power of God, the enmity against God that is in them manifests itself in direct opposition to the Divine will.

Oh, how easy it is for a man's lips to say, "Thy will be done on earth as it is in heaven!" A red-hot plowshare running among the roots in your garden, would not be more blasting to them, than the will of God, if it were done in your nature, would be to your pride, your avarice, your idolatrous affections, your lusts, your appetites, your passions. And would you dare to open the doors and chambers of your soul, and say, understanding what you did, "Walk in, thou Prince of glory, thou holiest One, and let thy will be done in me!" Would you dare to go home to your household, and ask that God's will might be done there? Would you be willing to have God come into your business, and to have his will rectify your journals and ledgers and bargains? Are you prepared to submit your papers and plans and ambitions to God, and say, "Thy will be done in all these things?" Could you take the infinite crookedness of your daily life, and say to God, "Straighten this?" Have you come to that state in which you can say to God, "I am blind, and thou art all-seeing; thy will be done concerning me." It would be like hell and damnation to men to let God's will come with power and rectification into their practical lives! And therefore many and many a man that on days of worship lift up apparently devout hands, and say, "Thy will be done on earth as it is in heaven," meet that will with armed resistance all the week. They do not mean to submit themselves, nor their plans and purposes, to the Divine will.

When a man's conscience is thoroughly aroused; when his attention is secured; when he is made cognizant of all the foregoing facts; when he is spiritually awakened; when his whole life is made to lie open before him in the light of God's law; when his guilt, and the danger of that guilt, are brought to his consciousness; when the claims of God that he has set aside are remembered; when God's present claims to immediate and unconditional submission of the soul to his will, as its just and lawful sovereign, are urged upon him—in that hour of conflict how terrific is the manifestation of that feeling of enmity to God which has always been with him, but which could be called into exercise only by such an experience as this! I think that the most vehement struggles of life are those in which the human mind is made to submit to the will and control of God. It sometimes seems as though soul and body would go asunder before a man is brought to a state in which he can say, "Lord, I yield."

Now I ask whether in this explanation, and these specifications, there is not evidence enough to show that the Scripture is true when it declares that the carnal mind is enmity against God? Is there not evidence enough in them to show that the natural man lives in a state of opposition to the Divine will, which is latent when nothing crosses his course, but which is apparent the moment his purposes are thwarted, and the moment the question becomes practical, whether in his disposition and in his outward life, he will submit himself, as a child should, to the government of his Father in heaven?

There are some men that seem to think this is an aspersion upon human nature—and it is. It is all the worse because it is true. It is not a slander; it is an aspersion, though. It is a terrible stain. It carries with it the most awful guilt of sin—sin that is immediacable except by the power of Divine grace.

There is not a more appalling statement than this: that men come into life in a state in which their whole nature resists and turns back from obedience to God—a state of hardness and selfishness in which they are inclined to follow ways of their own, instead of the ways appointed by God; and that this state waxes worse and worse as long as they remain in it. I say there is not a more appalling statement than this; and we ought to examine into it before we accept it. If there is evidence that it is exceptional, that it applies to but few, that it is not true with reference to men in general, then we ought not to receive it as a doctrine. But what is your impression respecting it? If you look outside of those who you think have, by Jesus Christ, been led to God, if you look among those who you think are without God in the world, can you find any that seem to you to be naturally obedient to the Divine will? What is the character of men as you find them in society, as you find them in business, as you find them overwhelmed with the cares of life? What is the character of men as you see it exhibited in your intercourse with them? Do they give evidence that their minds are at enmity with God? What do you suppose the politician's opinion of men is? He has bored them, and knows what they are from the bark to the heart-wood. What would he say to the sentimental complaints that are made about the aspersions of ministers upon human nature? Would he not say, "If ministers only understood human nature, how they would make their whips scorpions! how they would make their words *aquafortis!*" Depravity? It is seven stories deep! So politicians think. So I think of them. So they think of everybody else!

Take men in business or pleasure, and let them alone, and they do not seem so bad. He must be a very bad man that is bad when everything conspires to make him good. He that runs violently up hill to be bad, must be bad indeed. But ordinarily, as the world goes, what is the judgment of men with regard to men, even where they are instructed in God's Word, and where they have from their childhood been surrounded with moral and religious influences. It is this: that it is impossible to put them where there is temptation without exposing them to danger. Some men give way under temptation sooner than others, but all men are both temptable and frangible. There is not a man that cannot be made to sin in one way or another. Some men can by lust; some cannot by that, but can by avarice; some cannot by that, but can by ambition; some cannot by that, but can by vanity; some cannot by that, but can by pride; some cannot by that, but can by superstition; some cannot by that, but can by the weakness of sentiment; some cannot by that, but can by the scruples of conscience. Even men that are hedged in by Christian organizations, and moral sentiments, and Gospel sentiments, and every instrumentality calculated to shield them from the evil influences of the world, are perpetually breaking through and overthese safeguards, and yielding to temptation. And this is the judgment of men respecting men: that they are all liable to be drawn away from rectitude. When men are talking about theology, they do not like to have it said that men are depraved; but when they are talking about human nature, and especially when they are telling the knowledge they have gained by experience concerning human nature, their testimony is this: that it is not godly—that it is worldly, proud, self-seeking, pleasure-loving, sensuous, earthly, of the earth earthy.

What testimony does the actual religious condition of the world bear on this subject. I am almost afraid to think of it. The Bible never makes me infidel. It never throws a shade of doubt over my mind. I run to it as I run to a refuge from the summer heat. It is a joy and comfort to my soul. It is the staff on which I lean. But when I go out of the Bible, and look at human life as it is, its tendency is to weaken my faith, and carry me toward infidelity. Why, out of eight hundred million people on the face of the globe to-day, it is understood that there are only two hundred million within the bounds of Christianity! What, then, is the moral condition of six hundred million of our fellow-beings? They are heathen—they are rotted through and through with abominable heathenism? And look at the two hundred million nominal Christians. Blessed Christians are those in Italy! Splendid Christians are those in Austria! Great Christians are the serfs packed and huddled together in Christian countries of Europe! Yet all these go to make up the two hundred million Christians on the globe. And if from these two hundred million you exclude all that Christians themselves exclude in talking about each other, there are only about two dozen real Christians in the world, after all! But, not to exercise such a narrow and mean charity as this, not to be governed by any such metaphysical niceties as this, but forming our judgment in the largest and most tolerant way, there probably are not more than a hundred thousand of those that ordinarily call themselves Christians, who prove themselves to be such by a moral life, by sweetness of disposition, by any approach to obedience to the Divine will. If you look at the human race from pole to pole, and around the belted earth, do you not find that, as a general rule, men, instead of loving God and submitting themselves to him, are at enmity with him, and disobedient to his will? Is not man almost universally wicked, corrupt, sinful?

But if you do not like to look at men as they are, go back to the past, and see what has been their condition since the creation, as it stands recorded in history. What has been the history of the world? It has been like the history of volcanoes, of earthquakes, of ravening beasts, of plagues, of disasters, of things shocking to the sensibility, revolting to the taste, horrible to the imagination, and atrocious to the moral sense. Even the best and most powerful nations of the human race have been convulsed by rapine, lust, war, wrong-doing, overturnings, supplantings, undermings. Men everywhere have been rubbed and chafed, and ground to powder by rampant and dominant passions. Only here and there in the midst of all this depravity, has there appeared a white flower of piety.

Therefore, is not the Word of God a true word, when it declares that the heart of man is at enmity with God? Does any man say that they are slanderers of human nature who hold and proclaim such a sentiment? I refer you to men as they are and as they have been, and ask you if it is not a fact. I appeal to your own experience and your own moral consciousness, if it is not so. I am sorry that it is so; but being so, it must be said!

In view of this statement, then, I remark:

1. A man may be flowing with his whole being directly against the law of God, and the will of God, and yet, in a certain way, be unconscious of it, except when God by his providence, or by his Spirit, checks him. It does not follow because you are at peace with yourself, because you are not arraigned by your conscience, that you are not in the state which I have been describing to-night, and that you are not under the condemnation of God as his enemies. If God should refuse to interrupt the course of men, they would scarcely know the strength of their resistance to him. It is not when the cable lies coiled up on the deck that you know how strong or how weak it is; it is when it is put to the test, and is made to sing like the chord of a harp, in times when the steamer is imperiled, and the waves are beating fiercely against it. And it is only when men are brought to the test that they can tell what their real nature is, or how strong their instincts and passions are. If it should please God to leave them without any tests or manifestions of their natural bent and estate, how terrible it would be! And yet, what they so much and so blindly desire is that God should let them alone; that he should give them their own way; that he should not break their counsels, nor mar their plans, nor blast their success, nor strip them of their earthly victories. To be let alone is what they seek. Their strongest wish, if expressed, would be, "Let us alone." And for them to be let alone would be the uncovering of the pit of perdition! God need never send a bolt to destroy men. He need dig no pit for their feet. He need plant no snare to catch them. If a man is only let alone, his destruction is inevitable. Therefore when men rebel against God's dealings with them, and beseech him to let them alone, either by words or by feeling, they are infatuated—they are insane.

2. The entirely superficial and false estimates which men put upon their sinfulness, are made manifest by this statement. It is not simply our sins and misdeeds that we are to give an account for. Without doubt our every thought and feeling and action will be brought into judgment against us. To be judged in reference to these things will be the least part of our judgment, and the part easiest to be borne. It is the guilt of a whole being in opposition to God; it is the guilt of a character which pivots upon self; it is the guilt of a horrible and unnatural exclusion of God from our hearts; it is the guilt of resistance and insubordination to all gracious efforts for our reclamation; it is what we are in substance, in action, in mind, in will, in character, in aim, in achievement—it is these things that we are to give an account for. The whole scope of our being is wrong, in action, and in details of action. We have put the force and weight of our being right over against the commands of God, and run counter to his will in every step of life. It is this that makes sin so terrible, and the accounting for it so dreadful to be foreseen and to be borne.

Let no man, therefore, say, "I cannot remember any great deeds of wickedness that I have committed. I cannot remember that I have ever lied or sworn much. I have never stolen or murdered. I have never been intemperate. As a general rule, I have steered clear of the vices to which so many of those about me are addicted." It is not sufficient that you should be free from immoralities like these. When God makes out the inventory of men's real characters, how many that are fair on the outside, will be found to be culprits within! How many that are without an eruption on the skin, will be found to have poison in their blood!

It would be a very small thing for the captain of a piratical vessel to show that he kept it perfectly clean, that his men were orderly, and that he and they were guilty of no special violations of the etiquette of life. If a vessel is a piratical vessel, and at war with every civilized nation on the globe, that is enough to condemn it. Its organization, the purpose of it, is radically, atrociously wrong. And these single virtues of a man's character are of little account, so long as the very foundation of his being is corrupt. It is a small thing for a man to show that he has never committed any memorable, flagrant sins. It is far better, of course, for a man to cultivate virtues, and abstain from vices. I would say nothing to discourage you from any virtue, or to encourage you in any vice. But I say that mere right-doing, and abstinence from wrong-doing, is not all that is required of men. A man's whole life is more than any individual act. The opposition of the heart to God is of itself a thing meriting judgment-day condemnation. Nothing more than this is required to exclude a man from the glory of the eternal heavens.

And now, my friends, there is an application of this in several ways from this point. I think it throws the most solemn responsibility upon the parental relation. Our children come to us in all the seeming of angels. How sweet is the dawn of life! How is the cradle like the opening of the gate of paradise! And yet, who can overhang the unformed, yet shadowy, dreamy beginnings of life in the child, and remember that it comes by sinful parents into a sinful world, bearing a sinful disposition, without feeling that there is a counter-balance to the pleasure which it brings? What a duty is incumbent upon one that has the training of a child, of an immortal spirit! and yet, how heedless, how unchristian are we in regard to our children!

There is another point of application in this same direction to persons who suppose that mere reformation is all that is required of a man that is sinful, and that the more radical doctrine of being born again is characteristic of olden times, and is not needed now. My friends, if the very direction of your life is wrong, if the very cast of your character is wrong, if you are wrong to the very foundation of your being, then no mere varnishing, no mere whitewashing, no mere changing of external decorations, is sufficient for you. You need to be built over again from bottom to top. It is the testimony of Christ, the mild speaker, the sweet and loving One, "Except a man be born again he cannot see the kingdom of God." The change that must be made in you is one that starts a man over again in life. And how blessed to me is this fact. My heart leaps up, sometimes, at the thought of it. When I see men reeling and staggering with wickedness, striving with vices and crimes, struck through with the leprosy of sin, how blessed it is to me to be able to say to them, "You can have another chance in life. You may throw away all the past, and begin anew. You may be born again, like a little child, and start afresh, in spiritual life, as if you had never lived!" How blessed and encouraging to those who are weary of the burden of their sins, and discouraged at every attempt to make themselves better by successive up-building, is this doctrine of a new birth, so deep, so efficient, that it changes a man's will from one of insubordination to one of submission to the Divine will! We are diseased with sin, and we need a remedy as comprehensive and thorough as our sickness; and that we have in the grace of the Lord Jesus Christ—that we have in the gift of the holy Spirit of God.

One more thought. How little you know what will be the effect of what you do when you cast that little black seed of a poisonous plant into the ground. It looks as fine as a seed of the most harmless flower; but how little do you know what it will come to. How little do you know what the plant will be from the seed. And so shall it be with the human soul that grows and grows in pride, in selfishness, and in hostility to the Divine will. Such a soul drops into death as the seed drops into the open furrow. Its root shall come forth again, it shall lift up its trunk again, it shall grow again; but, oh! who can tell what that growth may come to? To what will the unregenerate man come when he grows in the soil of another life? If in all our developments here we are but seeds, to what states of wickedness shall we come in that land where all restraints are removed from men, and they are left to be swept on by the whole force and impetus of their depraved natures?

Do not venture upon an uncertain future. The individual experiences of the future are uncertain and unknown; but these things are not uncertain: that if we do wrong here we shall rise up in the world to come to a judgment of everlasting shame; that a God of infinite justice, who has made things in this world apparently without discrimination, will in the end bring rectification; that evil will work pain, and that good will work joy. These things, I say, are not uncertain. If they are not certain, then we may as well give up all thought of religion, and doubt whether there is such a thing as truth, or right, or anything else. It is as certain that the carrying of our being in this life in accordance with the Divine Spirit will secure to us happiness in the future life, as anything that has not been a matter of our own inspection and experience. I therefore beseech you by the love which you bear yourselves, and by the value which you put on your own immortality, to be reconciled to God. Make that sublime and noble Nature the object of your love; make that law which is holy, just, and good the object of your supreme obedience; make your will to be coincident with, and obedient to the Divine will. Then, when franchised, when set free from the cares and sorrows of this life, you shall rise from glory to glory, through endless ages of unspeakable bliss; which may God grant, through Jesus Christ our Lord. Amen.

FRENCH PROTESTANT CHAPEL IN OTTAWA.—There is quite a large amount of French population in La Salle co., Ill., of which nearly half is Protestant. Of the whole number of families, about half reside in Ottawa and its immediate vicinity.

The people are poor, being for the most part day laborers, out at service by the year, or following some humble occupation. A minister having come among them some two years since, the citizens of Ottawa commenced building a chapel and a house for the pastor—in one edifice—and raised to this end about $1,000. There is still needed to complete this work of charity, removing the last indebtedness, about $200.

The object of this communication is to interest the benevolent and to ask pecuniary aid. Small contributions will be gratefully received, and if sent to the undersigned or to Rev. E. Lorriaux at Ottawa, will be faithfully applied. The building is finished, and has been open for service since last autumn. M. K. WHITTLESEY.

Ottawa, Ill., April 2, 1860.

THE eighth volume of Mr. Bancroft's history is now in press, and will probably be issued shortly. It is the second volume of that portion of the work relating to the history of the Revolutionary war.

A SLAVE-AUCTION IN NEW ORLEANS.

By an Eye-Witness.

NEW ORLEANS, April 17, 1860.

TO THE EDITORS OF THE INDEPENDENT:

Seeing an advertisement in the daily papers that a large lot of slaves were to be sold at public sale, Saturday the 14th at 12 M., I determined to go, and for the first time in my life see human beings put up on the auction block, and sold to the highest bidder. The sale was to take place at the St. Louis Exchange, or large rotunda under the hotel of the same name, which is used for the double purpose of bar-room and for auction sales. When we went in, the sale had not commenced, so we went round and looked at and talked with the negroes, who were ranged in regular order undergoing examination. Dark, sunburnt men with big whiskers, broad-brimmed hats, and mouths full of tobacco and oaths, were looking over the property, making the negroes show their teeth, jump, and walk, feeling of their arms and legs, and otherwise going through with such a process as is used in buying horses. The negroes looked very sober, though trying to keep up their courage as much as possible. Those who were alone, having no family, did not seem to care much, but there were two groups who looked as if they did not want to be separated, and carefully scanned the appearance of all the white men present, to see if they could find a man who would buy them all.

It is the custom in this city to put up the family in one lot, and sell them so, provided the bid is high enough; if not, they are put up and sold separately, each going different ways, never more to see each other in this world. One of these groups consisted of a father, mother, and two children, aged respectively, 38, 40, 8, and 7 years. They had been sent from Key West to be sold. They said "they had been treated well, but Massa was poor, and had to sell them—hoped they would get another as kind."

The other group consisted of a mother and two children—the mother a handsome mulatto girl about 20 years old, very nearly white, with long, dark hair, and but slightly curly. The children were aged three years and three months. The youngest was a pretty *white* baby, which the mother said was Massa's child. The woman was neatly dressed, and appeared like a lady. The rest of the slaves were single; the men being common field-hands, stevedores, and dining-room servants; the women, cooks and nurses.

Soon the auctioneer, a hard-faced, no-souled man, made his appearance on the stand, and calling up the first boy, Dick, read a description of him, the terms of sale, age 27, and he was started at $250. The auctioneer said he was a first-rate hand, sound, title good, the only trouble being that he would "*crook his elbow*," which last was a damper, and he was knocked off at the low price of $490.

The buyers being partly French creoles, the salesman cried first in English and then in French, alternating from one to the other as quick as thought.

Next was put up Charley, a house-servant, who brought $1,300; York, aged 45, brought $825; Mary Ann, a creole, a good cook, washer, and ironer, brought $1,080; Phil, a bright little chap, 14 years old, who was made to dance to show his activity, brought $1,210; Elizabeth, 23 years old, sold on account of an altercation with her mistress, brought $1,210.

Then came the family beforementioned, who fortunately found a purchaser at $2,575 for the lot. David, 20 years old, sold by a commission-house so that it might be enabled (as the auctioneer naïvely remarked) "to pay their honest debts." Whether the habit of paying such kind of debts is fashionable at the South or not I cannot say, but this remark checked the bidding, and the namesake of "the sweet singer of Israel" was knocked down at $300. Betsey, a cook, 43, brought $675; Eleanor and two children, beforementioned, found a ready purchaser at $1,725 cash, probably on account of her good looks.

Then followed a number of men and women, who brought from $350 to $1,200, according to age and capacity.

Having seen enough of this for one time at least, I walked away, meditating on what I had seen, and feeling that I could say as did those of old, "How long, oh Lord, how long?" PAUL.

MUELLER, HUEPFELD, AND THOLUCK.

HALLE.

HERE in Germany the man of our times in theology is Müller of Halle, known to us by his great work on Sin. The number of students who attend his lectures is nearly half as great again as that which attends the lectures of Tholuck, although there is a throng to hear Tholuck too. But it is generally thought here that, for breadth of thought as well as for sharpness of intellect, Müller excels all other theologians of Germany. It is true this great man has within a few years been struck down with a severe attack of paralysis, which prevents his writing anything more, and thus just in his prime he is compelled to feel that his labor is in a measure ended. It is not expected that he will write much, if any more; and so he is thrown back upon his old courses of lectures. It is said that he has just declined an offer of nearly thirty thousand dollars for his course of lectures on dogmatical theology, but that he is unwilling to part with what is so valuable to him in the present state of his health. In Müller I expected to see a man who should display more physical infirmity than is the case; though he fears the daily recurrence of paralysis, yet is his voice clear and strong; his manner of lecturing animated and earnest; and his noble brow and penetrating eye indicate the great man which he undoubtedly is.

You are familiar with a translation of Prof. Hüpfeld's University lectures on the Psalms; a work which has received the warmest encomiums of *The Westminster Review*. This distinguished Professor is here at Halle, and he too has a full auditorium. And among the anomalies of religion in its relation to theology here, is that the same men who listen to Tholuck's devout and deeply interesting exegesis of the Gospels, listen also to Hüpfeld, as he explains the book of Genesis as a collection of myths, and gives all the weight of his authority to a rationalistic interpretation of the Old Testament. Hüpfeld is Gesenius's successor; a bright, attractive man like Gesenius, but of very different spirit—reverential and devout.

Tholuck and Hüpfeld live here in Halle, and a warm friendship exists between them; although one is a confirmed disbeliever in the miraculous element in the Old Testament, and the other a moderate evangelical. In this country the love of truth is so paramount to all other considerations, that men who are in earnest in their pursuit of it respect each others' convictions, even when their convictions are very unlike. This peculiarity in a man like Tholuck, has interested me much. He seems only to ask of a man whether he is of a reverent spirit, whether he is of a devout way of speech, not what his shade of belief is.

Do you know in America that Tholuck is a very witty man? He is one of the best of story-tellers, and is, moreover, as quick as a flash in the turn of a word or a sentence. So, by a blending of wit, as a foil, with his immense learning and sharp mind, he easily defends all of his positions. And most agreeable is he, and those blue eyes flash most benignant fire, and that nervous finger goes up in a succession of quick characteristic jerks, and that massive brow furrows, and a half smile sits on the lips—and then you have Tholuck in the exercise of power far greater than his pulpit gift. GYASTICUTE.

A VETERAN.—*The Boston Congregationalist* says:

"Rev. Samuel Parker of Ithaca, N. Y., once a Massachusetts 'Domestic Missionary,' when Western New York was the Far West, fifty years ago, and more recently (a quarter of a century since) a missionary to the Indians in Oregon—has been preaching in New Bedford and vicinity, occasionally, this winter. He is in his eighty-first year, and speaks with as much vigor and ease as ever. He it was who first publicly suggested the feasibility of a railroad through the Rocky Mountains, and pointed out the South Pass as having a wonderful natural grade for the same."

CHURCH AT FLORENCE.—*The London Times'* correspondent at Florence, Italy, says that M. Cocorda, a Waldensian, has a little congregation meeting regularly in the chapel of the Free Church of Scotland. There is also a Waldensian school, kept by M. Ancona, a convert from Roman Catholicism. M. Ribetti, a Vaudois pastor, preaches at Pisa.

Religious Intelligence.

THE GENERAL CONFERENCE
NOW IN SESSION AT BUFFALO.

SKETCHES OF PROMINENT MEMBERS.

THE Methodist General Conference has been in session daily since its first meeting on Tuesday, the 1st of May. The body is unwieldy on account of its magnitude, and, as its members are not generally experienced parliamentarians, much time is consumed in unnecessary discussions and side motions. This evil is, however, not greater than is usually experienced in the assembling of a newly formed deliberative body, and there is good cause to believe that, after a few days, business will proceed rapidly. There has already appeared enough to show that the body comprises a large share of real ability, such as would compare not unfavorably with the House of Representatives at Washington, or any deliberative body of like numbers in the country. The members are generally middle-aged men, ranging in years from forty to sixty. The proportion of D.D.s must be pretty large, for nearly every speaker is announced as Doctor somebody. The speaking thus far has been chiefly in form of motions, and discussions of points of order, in which there is but little room for the display of oratorical powers,—and from the size and structure of the Hall in which the Conference sits, it is almost impossible for ordinary speaking to be heard. It may be hoped that it will be better when more formal debates become the order of the meeting.

In the absence of anything in the proceedings of the Conference of general interest, a looker-on may amuse himself by a study of the persons before him, and according

ntelligence.

CONFERENCE

T BUFFALO.

NENT MEMBERS.

rence has been in session Tuesday, the 1st of May, nt of its magnitude, and, y experienced parliamen- n unnecessary discussions. however, not greater than embling of a newly formed ood cause to believe hat, proceed rapidly. There show that the body com- y, such as would compare se of Representatives at body of like numbers in re generally middle-aged to sixty. The proportion for nearly every speaker is y. The speaking thus far otions, and discussions of is but little room for the nd from the size and struc- conference sits, it is almost ng to be heard. It may be en more formal debates be-

in the proceedings of the st, a looker-on may amuse rsons before him, and ac- sets himself at work to ble ones.

es Floy.

rk is a man of medium hight, on, large head, and slightly New York city, aged rather lumbia College, and has been d about New York, for more le is an excellent preacher, an y gifted with that indescrib- He is a member of the N. Y. in high esteem by his breth- netimes said, complainingly, of the Conference, though his his great influence both dis- loy has been known from the y man. In 1836, while among he N. Y. Conference, he, in or four others, was tried ntence of suspension from nced against him, but af- being executed. Since that ttled for the cause of anti- two Conferences into which has been divided, promoting ed in his person. Dr. F. is a frequent contributor to *The* and other Methodist periodi- has been Corresponding Sec- ct Society, and general Tract lom in the Conference, and is spectful attention. There are or any other body. What he Conference shall close, it might tainty!

l Stevens.

small man, about five feet six, th a long face and pear-shaped e. He was born and chiefly but, while yet a boy, was sent ss., an institution then presided pioneer in the cause of Metho- out twenty, he commenced his where his eloquence and ability, appearance, procured for him him to be called a second Sum- was destroyed by overstraining, esist from his regular ministe- enough the peculiar magnetic ms since to have forsaken him. road, and at length became the the Methodist paper of Boston. e till 1852, when he was called nd the Tract Department of the In 1856 he was appointed editor e at New York, which office he an able writer, but not a skillful in authorship rather than as an His works, chiefly on subjects cted with his denomination, and blished "History of Methodism," by the public, and by them he has his own Church. While at the e was recognized as an earnest nce he came into his present eadily and earnestly against the Church. Dr. Stevens is not a onference, but is in attendance as *stian Advocate*, the paper issued e during its session.

aniel Curry.

—of whom I need scarcely e he has already been made so t admirable papers in your col- t and most influential men in the son of more than medium size, hite hair, with a pair of fine black very sentence that he utters. He of age, yet looks younger. There an in the Hall, nor is there a bet- g all the guests quartered at the ople of Buffalo. He is a native of ; his birth-place being within a ev. Henry Ward Beecher's farm- orous, yet easy writer, who does gravest subject with a little gilding a good man for a bishop, it would. at stuff a bishop should be made.

D. W. Clark.

Cincinnati by residence, but a mem- the New York Conference, is a man above medium hight, and of rather h countenance, and dark red hair. te of Maine, and pursued his colle- town, Ct., and graduated in 1836. rs at the head of a large seminary at 1844 he became a member of the ; continuing in the work of the min- seven years ago, when he was ap- *Ladies' Repository*, a monthly ma- "Book-Concern" at Cincinnati. In Dr. Clark has been eminently suc- in his present one; for under his *pository* has become a first-class its circulation is scarcely second to the country, Harper's only excepted. though not profound scholarship, a st excellent preacher—especially as ccourses. His elocution is not per- ly at the beginning, and there is a of his sentences that tends to a He participates freely in the pro- rence, and is listened to with defer- It is whispered that in case the be strengthened he is somewhat in the bench.

Edward Thomson.

Sox of Delaware, Ohio, a native of thorough American in heart and spare man, rather over fifty, with a ountenance, and a general appear- ress. He has been for many years o Wesleyan University at Delaware, on that institution has assumed a best and most prosperous literary st. He is a good general scholar and a preacher he excels in clear and earnest appeals to the heart through nd though unaided by a commanding ecially excellent elocution, yet he the attention, and to awaken the of his hearers. But it is especially life that his highest excellences are r magnetic power seems to go out rming and awing his associates, so feel themselves to be loved in return, ever does that feeling grow into un- When he rises in the Conference dir, in his thin and speaking voice, all n, and frequently he is called on by speak louder, and to repeat his open- is a decidedly good debater; less, of anything in his manner, than by views, and the pertinency of his re- ate topic of discussion. On the sub- ch is the great subject of the Confer- the extreme progressive party, and powers to bear in favor of the "ex-

Dr. Francis Hodgson.

r. FRANCIS HODGSON of Philadelphia is another of the ell men (physically) of the Conference, being scarcely ger, but more robust than Dr. Thomson. He is English birth and American by education. Under the aid of ovidence, he owes his success in life much more to his en efforts than to any extraneous advantages. He is ow somewhat over fifty years old, but apparently in the ll enjoyment of both physical and intellectual manhood; aving a compact mass of bones and muscles, covered with a bronzed skin, and crowned with a fine and full black thatch. Dr. Hodgson has spent his life thus far in the regular work of an itinerant Methodist preacher, and has filled a very large number of important pastoral charges in and about New York and Philadelphia. He excels as a preacher, and on special occasions, when fully prepared, he is overwhelming. The writer remembers having heard him, some twenty years ago, at a camp-meeting near Sing Sing, when, after holding the immense audience in almost breathless attention for the better part of an hour, he at length came to the peroration, when nearly the whole body, apparently unconsciously, rose to their feet. He is also somewhat distinguished as a controversialist, both as a preacher and writer, and frequently does both the old and the new divinity of the Calvinistic churches receive his not very respectful attention. As to the live questions of the day, he is strongly conservative, insisting that the Methodist discipline shall remain as it is, and having an especial horror of "Abolitionism."

ANTI-SLAVERY MEMORIALS

From the English Wesleyans to American Methodists.

WE have seen a large bundle of parchments, comprising nearly fifty memorials from different Wesleyan bodies in England, addressed to the General Conference now in session at Buffalo, entreating the great Northern Methodist Church of this country no longer to fellowship the practice of slaveholding in the Church. The tenor of these various appeals may be judged from the following extracts:

"We do not need to point out to you the inherent sinfulness of slavery, subjecting as it does more than four millions of our fellow-beings in your country, children of our one Heavenly Father, and objects with us of the same redeeming love, to the most awful system of brutal degradation. Of this and of the many inseparable evils connected with it, such as the abrogation of the marriage compact, and that awful system of slave-breeding, you are as well or better aware than ourselves. *Your continued implication in these crimes* is to us a source of increasing regret. We are, however, unreasonably rejoiced to hear that there are not a few amongst you, who are determined to purge our common Church from this fearful pollution.

"We beseech you, let no apparent difficulties deter you from purifying our American Zion from the sin and shame of being in any way involved in this terrible abomination. Wipe away at once and for ever, we entreat you, this reproach from the otherwise fair escutcheon of Wesleyan Methodism. Not only condemn with a certain and unmistakable sound the practice of slaveholding, buying, selling, and breeding, but we earnestly exhort you no longer to retain ministers and members who hold slaves, or who are engaged in human traffic, exhibiting thereby a practical declaration that slavery is not inconsistent with the principles of the Gospel."

Another memorial concludes in the words of Wesley: "Oh put a stop to it, instantly, at any price, were it to the half of your goods. Deliver thyself from blood-guiltiness. It were better that all your lands should remain uncultivated for ever."

The memorial from "The Wesleyan Methodist office-bearers of the Lowestoft Circuit in the county of Suffolk, England," declares:

"We understand that a large number of our brethren of the Methodist Episcopal Church, *North*, continue to hold slave property; that thousands of your members buy and sell, breed and whip their fellow-creatures as slaves; that many ministers, elders, trustees, leaders, and stewards are guilty of the like sinful practices, and we cannot believe that to be in any way implicated in that terrible crime against humanity, denounced by our sainted founder as 'the execrable sum of all villainies,' is in any way compatible with that golden rule, 'Do unto others as ye would that they should do unto you.'"

AMERICAN CONGREGATIONAL UNION.

Receipts during April, 1860.

From New Hampshire:		
Congl. church, Pelham		$10 00
" Vermont:		
Rev. S. S. Arnold, West Townshend	$2 00	
Congl. ch. and soc., East Westminster	3 50—	5 50
" Massachusetts:		
Rev. E. Colton, Southwick	5 00	
First Congl. church, Chicopee	12 00	
Miss Martha J. Chittenden, Chelsea	5 00	
Mrs. Mary Ann Bigelow, Weston	25 00	
Union Congl. church, Sudbury	19 50	
Congl. church, Wayland	14 50	
Hon. Joshua F. Trask, Gloucester	100 00	
Capt. Nathaniel Smith, Newburyport, constituting Dea. Edward H. Holland and Mrs. Mary E. Dimmick Life-Members	50 00—	231 44
" Rhode Island:		
Aldon P. Field, Pascoag, L.-M.		25 00
" Connecticut:		
Calvin H. Carter, Esq., Waterbury	10 00	
"Benevolent Association," North Cornwall, constituting Rev. Chas. Wetherby L. M.	25 03	
Congl. church, Westport	30 00	
First Congl. church, Bridgeport, constituting Rev. Matson M. Smith and Rev. Henry Jones Life-Members	67 38	
George Bulkley, Esq., Southport	10 00—	142 41
" New York:		
Plymouth church, Rochester	46 00	
Congl. church, Warsaw, of which $25 is to constitute J. H. Darling, Esq., Life-Member	68 00	
The Church of the Pilgrims, Brooklyn, constituting R. P. Buck, Esq., T. H. Rodman, Esq., Mr. and Mrs. C. W. Moore, and Mr. and Mrs. L. E. Clark, Life-Members	330 89	
"E. W." Albany	10 00	
Clinton-av. Congl. ch., Brooklyn	227 00—	681 89
" Michigan:		
Congl. church, Romeo	16 00	
" " Kalamazoo	33 73	
" " Pontiac	9 03	
" " Adrian	9 66	
" " Detroit	36 34	
" " Greenville	3 59	
" " Dowagiac	1 24	
" " Chelsea	5 00	
" " Ann Arbor	8 81	
" " Grand Rapids	53 00—	176 28
" Wisconsin:		
Rev. O. F. Curtis, Emerald Grove	1 00	
Rev. Francis Lawson, Kenosha	1 00	
Congl. church, Milton	3 00—	5 00
" Iowa:		
Congl. church, Tipton		3 50
" Estate of Dea. Ezra W. Fletcher, by P. Whiting Dudley, Esq., executor		1,000 00
" Year-Books sold		5 77
		$2,287 79

N. A. CALKINS, Treasurer,
No. 135 Grand street.

The Trustees of the American Congregational Union begin a new year of their work in strong hope of a more propitious future. They are making for themselves a good history. Their Annual Report, soon to be given to the public, will present to candid minds a fair record. Twenty-four churches brought out of their narrow and every way embarrassed conditions into sanctuaries free of debt, where the ministry can work and the brotherhood can work, and where the Holy Spirit has marvelously deigned to work, is a good accomplished for truth and righteousness not to be measured or estimated in dollars and cents. And yet this is not the one-half they would have done, with no additional expense, had their receipts been adequate to the demand for this very work. Let all who read know that when their receipts fall below twenty-five hundred or three thousand dollars a month, the work of the Trustees is retarded, and some precious interest in Christ's cause is imperiled. The subscriber is now in correspondence with twenty-one churches, from each of which he is expecting a daily application for an immediate appropriation; and not less than five thousand dollars will be needed for these or their hope will die out. As many, nay twice as many more, may be looked for during the coming twelve months. But there are also just twenty-one churches now in a process of completion, to which every dollar in the treasury and fifteen hundred and fifty dollars besides have been sacredly pledged. So that the twenty-one now knocking at our door, and the rest hastening to make known their wants and their dependence, are necessarily thrown upon the benevolence, not to say Christian justice, of the giving in our Congregational churches. Will not such churches—ALL—remember this cause, so underlying all other good causes, in their YEARLY contributions? Will not more individuals imitate the example of one who has given us five hundred dollars to pay last bills on a sanctuary, and another three hundred, and quite a number of others two hundred and fifty, two hundred, and one hundred? To-day the following was received, not to be printed, to be sure, but the writer must excuse this liberty:

"G——, N. Y., April 30, 1860.

"REV. ISAAC P. LANGWORTHY—DEAR SIR: When you were at this place, I pledged you one hundred and twenty-five dollars to some church to clear their debt—*i. e.*, to pay last bills. Rev. *Mr. D.* received a line some time since that you had found a place. Inclosed please find a draft for one hundred and twenty-five dollars, which I cheerfully give, though it is something of an effort, as money is very hard to be raised here. But I love to give to forward the blessed work of the Gospel. My prayers go with the offering. Please acknowledge receipt, and also let me know where the money goes, and request the pastor to communicate with me from time to time, that I may know how they get along and prosper in spiritual things.—Most Respectfully Yours, ——."

Has not this letter the right "RING"? Will not the Master smile and bless such a "cheerful" and praying giver? But there is ample room for many others to "*go and do likewise*." There are not many places where so small an amount will do *all* that a single church needs, but twice that amount will meet the necessities of the average; and in some instances two hundred or one hundred and fifty brings incomparable relief to a struggling church and an overborne minister. Read the following, addressed to a brother minister, and by the latter indorsed and forwarded—who says, "The writer is one of our best and most intelligent ministers, and we cannot spare him to go 'farther East:'"

"S——, M—— co., Iowa, April 12, 1860.

* * * * * * *

"I write to say that we are engaged in building a house of worship in these hard times, and that we shall need some help from abroad. We had hoped to obtain it from the American Congregational Union, but, from the published statements of that Society, see little encouragement in the present prospective state of its treasury. Can you help us in any way to the means of obtaining help? Our house of worship is a NECESSITY. We have struggled hard to obtain reliable subscriptions to the amount of nine hundred dollars. We need one hundred and fifty additional to complete it. We must have it in order to collect some of our subscriptions, which is conditioned upon the *house being completed free of debt*. The building is in a process of erection. The covering is on the ground, and most of the lumber for finishing inside. We have a deed to our church for two lots on which we build. The house is of wood, to be covered with good pine siding and shingles; is 26x30 feet; to cost one thousand and fifty dollars; to seat comfortably 160 persons, and, in a closer seating, 200 persons. Our church has 32 resident members, mostly in poor circumstances, and none of them wealthy. Our ablest man has left the state. Yet, as the times shall improve, we have strong hope of an increase of ability. We raise on the ground toward salary $235, and obtain from the A. H. M. S. $200. In view of the exceeding low state of funds in the treasury of that Society, we have raised for it this month, by a *most earnest effort*, $70. This we could not do for any other object in two years. On the completion of our church-edifice, free of debt, next August, will depend the decision whether I remain here or go farther East. I hope, by some method, to raise the $150. Can you put us on the track of doing it? I have written thus freely to you, dear brother, because of your long interest in, and good financiering for, the welfare of our Iowa churches. As early a reply as you can conveniently make will greatly oblige. —I fear I cannot attend the General Association at Keokuk, as I greatly desire to do, from want of funds. I shall have to raise $100 of the $150, in case we cannot get aid from abroad, and that will use me up for a while. If I could raise the $150 I could go to the General Association so far as expense is concerned.

"Yours truly, "——."

Shall not this pioneer missionary go up to this, their only annual feast? Will not some one send us at once the small amount of $150 to relieve this church and this faithful minister? If ten shall respond, all the better. Their money shall be faithfully appropriated where it will do great good.

ISAAC P. LANGWORTHY,
Cor. Sec., American Cong. Union.

Chelsea, May 4, 1860.

CONGREGATIONAL.

NEW HAMPSHIRE—LANGDON.—Mr. Andrew Jaquith was ordained as an evangelist at Langdon, N. H., on Wednesday, April 25th. Sermon by Rev. A. Foster, Acworth; Ordaining Prayer by Rev. J. Garland, Charlestown; Charge by Rev. J. S. Perry, Bellows Falls, Vt.; Fellowship by Rev. J. M. Stowe, Walpole; Address to the People by Rev. B. Smith, East Alstead.

VERMONT—SPRINGFIELD.—Mr. John W. Chickering, Jr., of Portland, now of Bangor, has received and accepted a call from the Congregational church and parish in Springfield, Vt., to settle with them at the close of the Seminary year in Bangor. This is a strong and united people, in a pleasant town on the Connecticut and Black rivers, recently afflicted by the death of a beloved young pastor soon after his settlement.

WINDHAM.—Rev. G. S. Kemp has been dismissed from the pastoral charge of the Congregational church in Windham, on account of *insufficient support*. The council, by a unanimous vote, recommend Bro. Kemp to the churches as a faithful preacher of the Gospel, and a workman in the Master's vineyard, *worthy of his hire*. Sympathy with the church is also expressed, and a hope that the people in Windham will be disposed to sustain the Gospel ministry, *with liberal hearts*, in the future.—*Chron.*

POULTNEY.—Rev. John G. Hale was installed as pastor over the Congregational church in East Poultney, April 17, 1860, by an ecclesiastical council. The services were as follows: Introductory Services, Rev. A. A. Baker; Prayer, Rev. C. Granger; Sermon, Rev. Prof. N. G. Clark; Installing Prayer, Rev. C. Walker, D.D.; Charge, Rev. E. W. Hooker, D.D.; Right Hand of Fellowship, Rev. J. D. Kingsbury; Address to the People, Rev. S. Aiken, D.D.; Concluding Prayer, Rev. W. Child, D.D.

BURLINGTON.—Pursuant to letters missive from the Calvinistic Congregational church in Burlington, an ecclesiastical council assembled in the vestry of said church on Tuesday, April 24th, at 9 o'clock A.M., to ordain Mr. W. W. Livingston as a foreign missionary. Mr. Livingston, having satisfied the council of his connection with this church and of his licensure as a Christian minister, gave an account of his religious experience, and read a statement of his theological belief; after which he was further examined by interrogories from the Moderator. Whereupon it was unanimously voted that the examination is satisfactory, and that the candidate be ordained as proposed. Invocation and Reading of Scriptures, Rev. C. M. Seaton; Introductory Prayer, Rev. J. H. Woodward; Sermon, from Matt. xxvi. 6, Rev. S. B. Treat; Ordaining Prayer, Rev. S. Parmelee; Charge, Rev. N. Ward; Right Hand of Fellowship, Rev. J. Perkins, D.D.; Concluding Prayer, Rev. C. C. Foster, Waterbury. The candidate commended himself to the council for the clearness and soundness of his theological views, for his reverence for God's Word, and for the unaffected simplicity and sincerity of his Christian character. He anticipates laboring in Northern Armenia, and will soon sail for his port of destination. He is a native of Potton, C. E., a graduate of the University of Vermont and of Andover Theological Seminary, 1859.

The design of the discourse was to show that the work of foreign missions has not been a *waste*; and it was a comprehensive and satisfactory discussion of the subject. Much interest was added to the occasion by the Charge and the Right Hand of Fellowship, both being from returned missionaries, and having in them, in a large degree, a *practical* element. Dr. Perkins's fraternal and paternal welcome of the young missionary was, in some passages, very affecting. The Ordaining Prayer was eminently fervent and appropriate; and the scene was most impressive, and may we not add, sublime,—when those fathers and teachers laid their consecrating hands upon the head of the young candidate, and set him apart to his chosen work.—*Chron., abr.*

MASSACHUSETTS—BOSTON.—We learn that the case of Dr. Pomroy came before the Suffolk North Association, of which he is a member, at their meeting on Tuesday last. The matter was not finished, but laid over for further consideration at an adjourned meeting, to be held on Wednesday of next week, which Dr. Pomroy is invited to attend, that he may present his case in person.—*Rec.*

SPRINGFIELD.—The Olivet Congregational society in this city, by a vote of 14 to 11, has taken the preliminary steps for the dismission of its pastor, Rev. De Forest Folsom. The reason alleged is the deficiency of the income of the society to meet its expenses.—*Rep.*

WARWICK.—Rev. E. H. Blanchard was ordained and installed pastor of the Trinitarian church in Warwick, on the 25th ult.

Rev. Mr. Bullard of Royalston conducted the opening Exercises; the Sermon was preached by Rev. P. C. Headly of Greenfield; Ordaining Prayer by Rev. H. B. Hooker, Boston; Charge to the Pastor by Rev. Mr. Norton of Athol; Right Hand of Fellowship by Rev. Mr. Humphrey of Winchester, N. H.; Address to the People by Rev. Mr. Bullard. The house was full, the singing good, and the aspect of the people serious. This romantic village on the mountains has been blessed with revivals, and in this succession of an excellent pastor, has the prospect of prospering in the future.

SOUTH READING.—Rev. Joseph B. Johnson, pastor of the Congregational society at South Reading, has resigned his pastoral relation with that society, and has requested that a mutual council be convened for the granting of his dismission. Ill health is the cause assigned, and it is said that he intends spending the ensuing year in traveling in this country and Europe.

ILLINOIS—CHICAGO THEOLOGICAL SEMINARY.—The Anniversary of the Congregational Theological Seminary at Chicago occurred last week. There have been *twenty-one* students during the past year, of whom one graduated and received the degree of B.D. (Bachelor of Divinity.) There are three Professors, viz.: of Biblical Literature, S. C. Bartlett; of Systematic Theology, Jos. Haven; of Rhetoric, Homiletics, etc., Prof. Fiske. The Professorship of Ecclesiastical History has not yet been filled, but the resident professors will discharge the duties of it for the present. A neat and convenient wooden building, including a large chapel in front, and lecture-room in the rear, has been erected on the Seminary grounds, fronting on Union Park, the largest public square in the city, and a most delightful location in the western section of the town. An ecclesiastical society has been organized, and worship is held regularly in the chapel, conducted by the professors in rotation, and a Congregational church will soon be formed with very encouraging prospects of growth in strength and numbers. The professors are all very interesting preachers, which is more than can always be said of men in their position.

The exercises of the week commenced, on Monday, with the examination in Biblical Literature, which occupied the day. Prof. Bartlett is an enthusiast in his department, and inspires his students with a zeal somewhat like that which Prof. Stuart used to excite, and we might be expected, therefore, great proficiency was indicated in Greek and Hebrew by those under his care. Even the "Specials" (students in the special course) had been drawn into the study of Greek, and some to that of Hebrew, and passed a very respectable examination. Few such can go through the Seminary and avoid infection from the Professor's zeal in devotion to the original languages of Scripture.

Monday evening was devoted to the anniversaries of the Rhetorical Society and the Society of Inquiry. There were three very creditable orations delivered, and a poem by J. W. Beecher, son of Dr. E. Beecher. Old Dr. Beecher was not only "the *father* of a vast amount of brains" but also the *grandfather* of some. The Beecher *class* of mankind will not be extinct or obsolete when the generation now on the stage passes off. Two of the orations were by "Specials," and were good in matter and superior in delivery.

On Tuesday, examination was made of the middle class in Systematic Theology, conducted by Prof. Haven. The Boards of Visitors and Directors, and others present, freely propounded questions on difficult and disputed points, and the readiness and propriety of response was somewhat remarkable. Prof. Haven had evidently given them a thorough drilling, and proved his adaptation to his position. There was a discrimination manifested by the class that is not surpassed at Prof. Park's examinations, and that resembled the exhibitions made by the students of Dr. Taylor of New Haven. I do not believe more thoroughly furnished young men in this department will be graduated by any other seminary in our land.

Tuesday evening was occupied with an address before the Society of Inquiry, by Dr. E. Beecher, on "Theology as affecting the Interpretation of Prophecy." It was a masterly performance, and worthy of the speaker. He clearly showed the inconsistency of Millenarianism with the spirit of Christianity, and gave a glowing view of the future triumphs of *the Gospel*.

On Wednesday forenoon Prof. Fiske's success in his department was clearly manifested in the examination in Rhetoric, etc.; and it was made still more apparent on Thursday forenoon at the anniversary proper, when six young men *delivered* addresses in a manner seldom equaled, while the matter also was excellent. Prof. F. probably gives a larger amount of practical drilling in speaking than is furnished elsewhere, and the effect was clearly seen in the ease and gracefulness and propriety of the speakers.

On Wednesday evening, Rev. Dr. Post of St. Louis gave an address before the Rhetorical Society, on "The Personality of Preaching," meaning, by it, *preaching by the whole person*, and not merely by the tongue. He advocated the extempore mode, not literally, but as distinguished from reading and memorizing. The matter should be thoroughly digested and prepared, he said, and then freely spoken and enforced by the whole person, body, limbs, head, eye, countenance, etc., as it cannot be in reading behind a high breast-work, or when tied up by the effort to deliver the exact words committed to memory. It was able and interesting, although the manner of the speaker was not, as he confessed, a full illustration of the theme. But the ideal was right, he said, even as we may set forth the beauty of holiness and the value of Christian attainments, which we ourselves do not fully reach.

A large senior class is expected the next year, beginning in October, and they will have the advantage of special lectures by eminent scholars appointed by the directors. Several of the students are from New England and New York.

The directors held their annual meeting for the election of officers and the transaction of business, and there was a general attendance of members from all the Northwest. The Board of Visitors, also, elected by the Triennial Convention, met according to the constitution to investigate the affairs of the Seminary, and their report will be published.

Our Iowa State Association assembles at Keokuk on the first Wednesday in June. J. C. H.

Dubuque, April 30, 1860.

MINNESOTA—WATERFORD.—A Congregational church was organized at Waterford, Dakota co., Minnesota, April 9, 1860, by council, Rev. J. R. Barnes of Cannon Falls, Moderator. The number of corporate members is 20, mostly from the neighboring church in Northfield, Rice co. Additions are expected at the first communion. Rev. Jas. S. Rounce is stated supply of this and the Congregational church in Northfield.—*Scribe.*

IRELAND—THE REVIVAL.—All denominations of Protestant Christians, we rejoice to know, have reaped fruit from it, and that very much in the proportion of their numbers and activity. From the report and speeches made at the meeting of the Congregational Union of Ireland, held in Dublin on the 28th of last month, and from a valuable pamphlet recently produced, by Rev. J. De Kewer Williams, entitled "What of Ireland?" we gather that the Congregational churches in Derry and Belfast, in Coleraine and Straid, in Kingstown and Limerick, have largely enjoyed "times of refreshing from the presence of the Lord," and are earnestly diffusing the blessings of the Gospel around them. In this we greatly rejoice, believing as we do that Congregationalists have yet a great work to do in Ireland.—*Patriot, April 19th.*

PRESBYTERIAN.

PRINCETON THEOLOGICAL SEMINARY.—At the annual meeting of the Board of Directors of the Theological Seminary at Princeton, N. J., on the 25th ult., the venerable Dr. John McDowell resigned his situation as Secretary of the Board, an office which he had faithfully fulfilled for forty-eight years—from the formation of the Board—and was succeeded by Rev. T. L. Janeway, D.D.

CHANGE OF RELATION.—Rev. J. P. Banks and the churches of Warsaw and Union have been received into the Presbytery of Lafayette, (O.-S.,) from the Presbytery of Osage, (N.-S.)

Rev. J. J. Marks has also been received into the Presbytery of Ohio, (O.-S.,) from the Presbytery of Ohio, (N.-S.)

Also, Rev. Wm. Herbert Smythe, into the Presbytery of Bloomington, (O.-S.,) from the Presbytery of Ottawa, (N.-S.)

Also, Rev. H. W. Pearson, President of Princeton College, into the Presbytery of Paducah, (O.-S.,) from the late Kentucky Presbytery, (N.-S.)

Also, Rev. C. Kinnemore, into the Central Mississippi Presbytery, (O.-S.,) from the Presbytery of Alton, (N.-S.) —*Central Presb.*

DR. HOGE OF COLUMBUS.—In Columbus I found the venerable ex-pastor of the First Presbyterian church in excellent health. Three years ago he preached on the fiftieth anniversary of his settlement there, and now, though he has resigned his pastoral charge of that church, he preaches every Sabbath in the vicinity of Columbus, preferring to labor where the greatest spiritual destitution exists. He resides with one of his sons-in-law, whose study it is to render him every delicate attention and kindness which can contribute to his comfort and happiness. Thus ministered to and surrounded by a people who have been accustomed from childhood to revere and love him, he enjoys a serene old age—made more happy because still useful, and so comes on the golden sunset of a long and well-spent life.—*Cor. Cent. Presb.*

BAPTIST.

BURMAH.—The mission of the American Baptist Union among the Karens in Burmah has a wonderful history. Only thirty years ago the first convert was baptized, and now the number of church-members is over 15,000, and the natives under regular Christian instruction amount to more than 100,000. The station of Toungoo was commenced seven years ago by a native preacher, and in two years there were numbered at that place 2,000 converts. Prosperity still attends it. Will the churches withhold funds, when God is thus pouring down his blessing?

REV. MR. KALLOCH.—At a meeting of the Tremont Temple society, Rev. Mr. Kalloch formally tendered his resignation, which was accepted, and resolutions of respect and good-will were passed. A motion of Deacon J. W. Converse, the following preamble and resolution were unanimously adopted:

Whereas, our pastor, Rev. I. S. Kalloch, has submitted a peremptory resignation of his pastorate, excluding any hope of inducing him to change his determination; therefore

Resolved, That we accept the resignation, but in doing so, we wish, in the most unequivocal and unanimous manner, to express our admiration of him as a man, a Christian, and a minister; our gratitude to him for his untiring labors and sacrifice in behalf of this church, and our entire confidence that he may realize all his most sanguine anticipations in the distant and important field of Christian effort to which he goes.

BAPTIZING IN VIRGINIA.—The rite of baptism was administered in the river at Petersburg on Sunday to 200 colored persons, by Rev. Mr. Butler of the African Baptist Church.

EPISCOPAL.

GRISWOLD COLLEGE.—Bishop Lee of Iowa has received from New York, Boston, and Providence, over $20,000 in money and pledges for Griswold College. In Baltimore, persons have undertaken the endowment of a "Henry Johns Professorship of Systematic Divinity" in the institution, with $15,000.

EVANGELICAL BISHOPS.—The Evangelical interest has, in numerous other instances, suffered in the same line. Michigan and Louisiana *elected* Evangelical Bishops. Maryland (a majority of the clergy) and Illinois *thought* they were electing Evangelical Bishops. Pennsylvania, with an Evangelical majority of fifteen among the clergy, and a much larger one among the laity, elected a High-Churchman, though without any discredit to him or his party. If any affirm that the Evangelical party has been punished for the unbelief and carnal policy of some of its members, we shall not deny it, but still fully believe that, in these afflictions, that Scripture declaration is fulfilled, "whom the Lord loveth, he chasteneth;" and further, that the truth will recover from these apparent reverses—we say *apparent*, because it is not likely that any who ever really held it have given it up. Circumstances not unfrequently make a larger number appear to hold it than really do hold it; and, when other circumstances occur, they only prove that the advances of truth, in times past, were not so great as they appeared to be.—*Protestant Churchman.*

ENGLISH GOVERNMENT APPOINTMENT.—The character of the Church appointments which the Premier continues to make is a matter of congratulation. Rev. William Goode, now made Dean of Ripon, is a thoroughly Evangelical man. We are pleased to see a growing tenderness of conscience amongst the clergy of the Establishment touching the subscription to formularies and directions which they cannot accept in the literal sense.—*London Patriot.*

MINISTERIAL AND CHURCH REGISTER.

ANDERSON—Rev. Joseph Anderson was installed as pastor of the Congregational church in Stamford, March 28th.

BARNES—Rev. E. S. Barnes, late of Hamilton, has taken charge of the Congregational church in Munnsville, and removed to that place.

BENNETT—Rev. M. L. Bennett of Guilford, N. Y., has accepted a call from the Baptist church at Clinton, Pa.

BENSON—Rev. H. H. Benson of Waupun has accepted a call to the Presbyterian church of Mineral Point, Wis.

BINGHAM—Rev. A. J. Bingham of Lansing, Mich., has accepted a unanimous call from the Second Baptist church and society in Holyoke, Mass., to become their pastor.

BLANCHARD—Rev. E. N. Blanchard has received a call from the Congregational church in Warwick, Mass.

BOURN—Rev. C. C. Bourn resigned Leesville Baptist church, and accepted a call to the church at Richmondville, N. Y.

BULLIONS—Rev. A. B. Bullions is at present at the Office of *The Presbyterian*, 606 Chestnut st., Philadelphia.

CASE—Rev. Calvin Case of Kiskatom has accepted a call from the Reformed Dutch church of West Hurley, Ulster co., N. Y.

CASE—Rev. Zenas Case has resigned at Ogden, N. Y., and accepted the Baptist church at Paw Paw, Mich.

CHAPIN—Rev. S. S. Chapin has resigned the rectorship of St. James's church, Poquetannock, and accepted a call to the rectorship of Trinity church, Marshall, Michigan.

CHICKERING—Mr. John W. Chickering, Jr., of Portland, has accepted a call from the Congregational church in Springfield, Vt.

CLAREY—Rev. T. F. Clarey was installed as pastor of the Congregational church in Wareham on the 18th ult.

COIT—Rev. J. T. Coit of Albion has accepted a call to the pastorate of St. Peter's church in Rochester.

COLLINS—Rev. R. Collins has resigned the Baptist church at East Worcester, N. Y., and accepted that at Leesville, Schoharie co.

COOLEY—Rev. E. F. Cooley, D.D., one of the oldest ministers of the Old-School Presbyterian Church, died suddenly on Sunday, the 23d ult., at his residence near Trenton, N. J.

COX—Rev. Isaac F. Cox has resigned his charge as curate of St. Michael's church, and will enter upon his charge as assistant minister of St. Matthew's church, Brooklyn.

CRUIKSHANKS—Rev. James Cruikshanks has received a call from the Presbyterian church in Newburyport, Mass.

CUMMINGS—Rev. E. C. Cummings, late of Bangor, Me., has accepted a call from St. Johnsbury, Vt.

DAVIS—Rev. J. S. Davis, who is about leaving for Iowa to labor as a missionary, says, "I intend to act as an independent missionary, and support myself, if I am able. At any rate I intend to try." His post-office address will be Fontenelle.

DAVIS—Rev. E. S. Davis was recently ordained and installed over the Presbyterian church at Battle Creek, Mich.

DEAN—Rev. R. S. Dean has resigned the church at Montezuma, N. Y., and accepted a call from the church in South Butler, Wayne co.

DENHAM—Rev. George Denham has asked a dismission from his pastorate in Barre.

DICKERSON—The Presbyterian church in Danville have called Rev. Mr. Dickerson to become their pastor.

DODD—Rev. S. G. Dodd of Spencer has asked a dismission from his people on account of the inadequacy of his salary.

ETHERIDGE—Rev. S. S. Etheridge has been obliged, on account of protracted illness, to resign the rectorship of Trinity church, Janesville, Wis.

FALES—Rev. Mr. Fales has been called to the rectorship of St. Peter's, Salem, made vacant by the resignation of Rev. Mr. Leeds, who has gone to Philadelphia.

FAUNCE—Rev. Daniel W. Faunce, Worcester, has accepted a call to the Baptist church in Malden, Mass.

FELTON—Prof. C. C. Felton entered upon his active duties as President of Harvard College at the beginning of the present term, March 1st. His formal inauguration will take place on Monday, 28th inst.

FSELY—Mr. Charles B. Ferry has accepted the invitation of the Unitarian society in Peterboro, N. H.

FIELD—Rev. Pindar Field has removed from Munnsville, Madison co., N. Y.

GOODWIN—Rev. Daniel Goodwin was installed at Mason Center, N. H., April 18th, over the Congregational church. Sermon by Rev. Wm. Clark, Secretary N. H. M. S.

GORHAM—Rev. A. D. Gorham has resigned his charge of the Baptist church, Edgartown, Mass.

HALE—Rev. G. Hale was installed pastor of the church in East Poultney, Vt., April 17th. Sermon by Professor N. G. Clark.

HALL—Rev. E. Edwin Hall has declined a call from the First church in Woodbury, Ct. He resides for the present in Guilford.

HENRY—Rev. J. Addison Henry, of the graduating class of the Seminary at Princeton, has received a call to the Princeton church in Philadelphia.

HEPBURN—Rev. J. Hepburn of Northville, Ct., has accepted a call to the Baptist church at Pleasant Valley, N. Y.

HICKS—Elder Levi J. Hicks has accepted a unanimous call to the Baptist church in Middlesex, Yates co.

HILLARD—Rev. Elias B. Hillard was dismissed from the Congregational church in Hadlyme, Ct., at his own request, by a council convened on the 11th of April. Mr. Hillard has received and accepted a call to the Congregational church in Kensington, Ct., and will soon enter upon his labors there.

HOWARD—Rev. Mr. Howard, son of the Mayor of Portland, is expected to succeed Rev. Mr. Slatterly of Rockland, of the Episcopal Church.

HUGHES—A New York letter-writer to *The Washington Constitution* says that Archbishop Hughes is to be made a Cardinal next October, and adds: "He will be the first American Cardinal. Had Bishop England of South Carolina lived he would have been a Cardinal."

HUTCHINGS—Rev. C. J. Hutchings has accepted a unanimous call to the First P. church of Kenosha, Wis.

HYDE—Rev. Azariah Hyde, late Principal of Castleton Seminary, Vt., has accepted an invitation to labor with the Congregational church and society in Pawlet, Vt.

JAMES—Rev. C. Hannum James has resigned the pastoral charge of the Baptist church in Belmont, N. Y.

JESSUP—Rev. Lewis Jessup has been dismissed from the pastorate of the Second Congregational church in Milbury.

JOHNSON—Rev. Joseph B. Johnson has resigned his pastoral relation with the Congregational church and society at South Reading.

KEMP—Rev. G. S. Kemp has been dismissed from the pastoral charge of the church in Windham, Vt., on account of inadequate support.

KIMBALL—The First Congregational church and society in Falmouth have extended an invitation to Rev. James P. Kimball, late of Keokuk, Iowa, to become their pastor.

KNIGHT—Rev. Merrick Knight of Hebron, Ct., has asked dismission from the pastorate of the Congregational society, on account of ill health.

LEWIS—Rev. John V

THE INDEPENDENT.

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The Independent.

NEW YORK, MAY 10, 1860.

THE EPISCOPAL CHURCH.

The true spirit of Congregationalism is of the highest charity and catholicity. Recognizing the autonomy of individual churches under the supreme Headship of Christ, and the right of believers to associate themselves in church-fellowship under such forms of administration and worship as may seem best suited to their edification, it recognizes all such associations which maintain the faith and spirit of the Gospel, as *churches* of Christ; and looking through the form to the substance, this spirit affiliates with whatever is good and true in any body of professed believers. The simple principle that the right of ecclesiastical administration is vested by Apostolic precedent and by Christ himself in believers as a BROTHERHOOD—in other words, the autonomy of each particular church—admits of a *parochial* episcopacy, like that of the second and third centuries—if any church shall elect so to administer its affairs;—admits of the "class-system" of the Methodists, if any church shall choose to inaugurate that; admits of a liturgy whether Lutheran, Anglican, Genevan, or Moravian, if any community of believers shall prefer to use a printed form in the public worship of God. To be sure, we regard any serious departure from Apostolic precedent in church administration as undesirable, and in the end unprofitable. But while we believe that the primitive system of church-order is *substantially* reproduced in the Congregationalism of John Robinson, we believe also that a certain flexibility in details of polity better accords with the spirit of the New Testament than does an angular rigidity. If true to the genius of their system, Congregationalists will steadfastly maintain its principles as adapted for the highest purity and efficiency of church-organization, but will cherish also the most friendly consideration toward those who love Christ and honor his Gospel under whatever form of ecclesiastical association. Freedom and Charity go hand in hand.

This journal is often praised for its liberality toward all denominations of Christians. But we claim no merit in this respect; we only aim to be true to those principles of Scriptural Independency which we have avowed. These principles observed in good faith, would solve all questions of sect and schism. It gives us pleasure to introduce to our readers a communication from an esteemed clergyman of the Protestant Episcopal Church touching the special interests of that communion:

TO THE EDITORS OF THE INDEPENDENT:

DEAR BRETHREN: As a minister of the Protestant Episcopal Church I have admired the liberality manifested in your paper toward my own and other Protestant churches.

The noble tribute paid to our Liturgy, the complimentary notice of our General Convention at Richmond, were highly creditable to your paper, and were duly appreciated in this day of sectarian bigotry and denominational selfishness.

As far as I am acquainted with your ecclesiastical body, I think, out of New England, you are not excelled in liberal and kindly feelings toward other churches. And with respect to our own Church, considering that you are exposed to the provoking assaults of your supercilious and highfalutin contemporary, *The New York Churchman*, and its imitators, your candor and fairness with respect to us is all the more deserving.

I see, however, that in your paper of the 19th ult. you are somewhat stirred at the antics of Madison-street chapel and old Trinity,—at the evidences of first and second childhood, where you had reason to look for manly and sensible things. You were not alone in your sorrow and indignation. In our own communion the feeling is deep and extensive that we should be so needlessly and unkindly disgraced in the view of our brethren.

You conclude your criticism on these "Church Theatricals" thus: "We had hoped that the evangelical element was increasing in the Episcopal Church both in fervor and in power, and there are many evidences that such is the fact; but the opposite tendency we fear is growing with equal strength. While we bless God for the many noble and faithful witnesses for the truth in that communion, and hope and pray for their success, we see nothing in the present aspect of the Episcopal Church to encourage devout and earnest men trained in other denominations, or those who have forsaken former errors for Christ's living truth, to enter that Church in the hope of there finding a more congenial home or a wider field of usefulness."

The spirit of these remarks is kind, but there is evidence that there is not a full knowledge of the present condition or needs of the Church you are considering. Allow one, who has some acquaintance with the true state of affairs in the Episcopal Church, to state a few plain facts in connection with the household of faith to which he belongs, and to which he is sincerely and intelligently attached.

1. The Episcopal Church is a *power*, and a *growing* power in the land. This is evident from the large proportion of the cultivated and professional classes who are Episcopalians, a proportion vastly beyond what might be expected from the comparatively small number in our denomination.

Our Church is also continually receiving extensive accessions from other Protestant denominations. The second choice of all those transferring their connection, is generally the Episcopal Church. This is eminently true of the Friends and Unitarians.

Our growth has been much retarded, it is true, by such antics and theatricals as you have described, but still no denomination is increasing with greater proportionate rapidity than the Episcopal. Besides, the advance this church makes, she holds. Rarely does one of her members desert her ranks.

2. The tomfooleries and histrionic exhibitions you have described and deplored, are not the natural fruits of the Episcopal Church. They are monstrosities, unhealthy growths. They are like warts or tumors in the body, comparatively rare. Every church is thus troubled. I could point you to something similar in your own denomination, not many miles from the office of your paper. But your Church is not to be judged thus unfairly, neither ought we to be condemned for the mummeries of the mock-turtle affair in Madison street, nor for the puerilities of the intoning, stalled officials of an overgrown, wealthy, and therefore worldly ecclesiastical corporation. Neither of these ecclesiastical concerns has the respect nor the confidence of the great body of the Episcopal Church in this country. I mean, with regard to soundness of doctrine and *healthful* Christian influence. The one is a mere ecclesiastical puppet-show, the other has been unfaithful to its vast responsibilities and opportunities, and has retarded rather than advanced the healthy growth of its own communion.

3. The ultraisms and offensive exclusiveness in our Church have been mainly countenanced by the accessions to our ministry of clergymen of other denominations. We have more than *five hundred* reordained ministers in our communion. These are mainly the men of extravagant pretensions. In one of our most thoroughly High-Church dioceses, not *one* in *four* of the clergy were educated in the Episcopal Church. Are we to be held accountable for the faults of their early training and education? Not *one* in *six* of our ministers who have gone to Rome were trained in our communion. What we need is the infusion into our clerical ranks of wise and moderate men, who will counteract the extravagances and errors of those who, not having imbibed the spirit of our Church, have so sadly misrepresented her.

4. The great body of the laity of the Episcopal Church are moderate, liberal, and evangelical in their sentiments.

Two-thirds of all the funds contributed come from men of this stamp. The superior tactics and adroit management of the bold and able leaders of the High-Church party have succeeded in employing these funds in extending their own party and strengthening their own cause. This has been borne patiently, partly from ignorance, and from a general indisposition to make any disturbance in the Church. But there is now a firm determination that this condition of affairs must be no longer borne. The Evangelical section, representing the numbers, wealth, and true spirit of the Church, are those who have the right to control and direct her affairs, and they will take this matter in hand. They have the sympathy of all true Protestants, and they will be thankful for their prayers. No church is perfect, but the Episcopal Church has not the influence nor respect to which she is entitled.

She has stood in a false position. From supineness and a lack of earnestness on the part of her laity, a small minority—representing neither the wealth, the power, nor the doctrine and spirit of the Church—have acquired an influence and control to which they have no claim except on the score of ability, energy, and shrewdness.

The Episcopal Church *must* grow. It is, therefore, the interest of all Christians that her growth should be in the right direction;—that men like White and Griswold and Milner and Bedell and Johns, should direct her progress and give tone to her legislation. Is it just to parade the childish follies of Madison-st. chapel or similar exhibitions, as properly belonging to her system? The poor deluded performers on that stage should be mourned over, and prayed for. There should be a power in our Church to restrain such follies. But let each Church view all the faults of its sister communions with charity, and seek to correct its own. Let the different Churches meet, as occasion will permit, on a common platform, and behold the common lineaments of the Master which all profess.

Your paper, from its extensive circulation and reputation for liberality of sentiment, may do much for the common good.

I have stated a few facts explanatory of the condition of affairs in our branch of the one Church. You may do us good in our difficulties. The more light is shed on the state of the various Churches, the more will truth be evolved, and on the progress of truth depends the world's regeneration and ultimate conversion. Yours in Christ,

PROTESTANT EPISCOPAL PRESBYTER.

The above communication, so kind and candid, hardly calls for comment; but its author will allow us in a little of that "speaking the truth in love," which his closing paragraph invites. We shall follow his enumeration of topics. 1. We rejoice in the growth of the Episcopal Church as one evidence that Christian institutions advance with the growth of population. Yet we do not think that the Episcopal Church in gaining upon itself, gains in any like proportion upon other denominations. Our Presbyter claims too large a percentage of "the cultivated and professional classes." The claim does not hold true in such communities as Hartford, New Haven, Norwich; and Unitarians would make a counter-claim in Boston. Besides, many such persons are attracted to the Episcopal Church more by certain esthetic and fashionable social influences than by an earnest devotion to its articles or its ritual; and it may well be doubted whether these add much to that Church as a spiritual power.

The Friends and the Unitarians—we say it without disparagement to either—have this in common; viz.: a certain formal culture of external righteousness, in the virtues, moralities, and benignities of life, as distinguished from a doctrinal and evangelical faith. This formalistic element is provided also in the Episcopal Church more fully than in any other Orthodox communion. Hence, in part, the affinity to which our correspondent refers. Moreover it is in human nature that changes in religion vibrate to extremes.

2. Of course no polity is to be judged by exceptional cases of maladministration, or by flagrant examples of perversion. If a Congregational church, by bare majority votes, attempts to trample upon the essential Christian rights of brethren whose character is unimpeached, to drive them from its communion or to stigmatize them by arbitrary discipline for a mere difference of opinion in matters of policy; or if a Congregational minister seeks to exalt his personal independence into a divine autocracy over the church and society to which he ministers—this is a caricature of Congregationalism for which the system is in no way responsible. The antics of excited parties or of a frenzied self-will are beyond the control of any system. Hence we were careful not to charge upon the Episcopal Church the theatrical follies of Trinity and Madison chapel. We only said that the increase of such things does not make that Church particularly attractive to outsiders as a place of Christian repose or a field for evangelical activity. But these things which Presbyter condemns are not occasional and exceptional. They represent a large party in the Episcopal Church both in this country and in England,—a party claiming to have upon its side the rubrics and the history of the Church. And these things are largely tolerated by the Evangelical party for the sake of that common bond—the historical Episcopate and the Three Orders.

3. The tendency of clerical proselytes toward High-Churchism is natural and philosophical. They seem to justify their ecclesiastical tergiversation by intensifying the exclusive prerogatives of the Church which they have entered. On the same principle a Brownson marches from extreme Unitarianism to the most abject Romanism. But these proselytes could not create High-Churchism, could not revolutionize the spirit and principles of the Church which they enter. They *find* in that Church the elements of intense ecclesiasticism upon which their morbid natures feed.

4. The reformation and progress of the Episcopal Church must proceed from within. No "infusion" of new elements from without can mold her organic life. New men are suspected; and, as Presbyter himself shows, men imported from other communions become the most bigoted Churchmen. All honor to the true and noble men in the Episcopal Church who are laboring to make that Church all that it is capable of being as a nursery of piety, as a witness for the truth, as a spiritual power in society. But let no man imagine that he can either aid them or profit himself, by forsaking the free and simple polity of the New Testament for an organization which not only admits but combines the faith of the Reformers in its articles and its prayers with the spirit of Medieval Ecclesiasticism in its hierarchy and its rubrics.

A QUESTION, FOR THE PUBLISHING COMMITTEE OF THE TRACT HOUSE.

It was announced in the report, at the late annual meeting of the Tract Society in the church on Washington square, that the Society has entered upon the work of publishing tracts in the Grebo language for circulation among the negroes on the western coast of Africa. The announcement strikes us as very important. Does the Publishing Committee give its sanction to publications in that part of the world, and in that pagan language, which "the catholic basis" will not allow it to sanction if they were to be issued in our own mother tongue and for circulation among "evangelical Christians" in our own country? We ask for information particularly on the following points:

1. It cannot but be presumed that tracts prepared by Christian missionaries in Western Africa for the use of the natives taught by them to read in the vernacular languages of that coast, must contain, sooner or later, some passages condemnatory of the slave-trade. Will the Committee feel itself constrained to expunge all such passages? Were any such passages expunged from the Grebo tracts which have already received the *imprimatur* of the Committee.

2. If the Committee has decided—or, whenever the question shall arise, will decide—that tracts written and printed for distribution in Western Africa may exhibit the conflict between the spirit of the Gospel of Christ and the slave-trade, what has become of that "catholic basis" which forbids the publication of a tract against even the African slave-trade in the people's English, for distribution among the merchants of New York and of other ports in the United States from which ships are fitted out for that very trade? Does the "catholic basis" allow the Society to attack the slave-trade at one end of the voyage, and at the same time forbid the Society to attack the slave-trade at the other end of the voyage? Is the evangelical Christianity of Nassau street a "Christianity of lines and parallels?" Where is the meridian which divides between that part of the world in which a tract against the slave-trade is "calculated to receive the approbation of all evangelical Christians," and that part of the earth's surface where "evangelical Christianity" is silent in regard to slavery and the slave-trade?

3. If the Committee has decided—or will decide—that "evangelical Christianity" in Africa must say nothing against the African slave-trade, what prospect is there that such a Christianity will ever do any good in Africa? Why cannot the Christianity which is expected, and reported, to do so much good along the slave-coast of America, do just as much good along the slave-coast of Africa?

MONTHLY CONCERT COLLECTIONS.

We are glad to notice from month to month an increase in the receipts of the American Board. One feature of this increase is the steady advance of some churches in their contributions at the monthly concert. We know of one church in this city which by taking its monthly contribution at the public Sabbath service next preceding the monthly concert, while retaining the observance of Monday as the concert of prayer, has advanced more than a hundred and fifty per cent. upon the contributions of former years. The Monday evening concert in our city churches is less fully attended than it was years ago, when the religious interest of the churches was less subdivided, and when the missionary spirit was more fervent. Yet it may be well to continue the concert on Monday evening as an occasion for prayer and missionary intelligence, while by taking the contribution on the preceding Sabbath a much larger amount may be secured for the missionary treasury. We commend this suggestion to the churches in making their arrangements for the benevolent contributions of the year. We are sure the Board will realize from it a large increase and an income which will be reliable in the estimates for future years.

THE TRACT MEETING.

Again has the Nassau-street Tract Administration proved itself powerless in the presence of honest inquiry. Again have the so-called Minority planted themselves upon the platform of free speech and the freedom of Evangelical Christianity, and compelled the majority to show its weakness by declining discussion and evading truth by the tricks of parliamentary machinery.

The very organization and programme of the meeting showed how well the protesters have drilled the Society into the observance of its own constitution. For years past the meetings of the Society have proceeded in disregard of its own rules—the first endeavor of the Management being to secure their re-election—whereas the Constitution provides first of all for a report of the proceedings of the Directors for the year. This the protesters have often pointed out, and at length the vapid platform speeches have been separated from the business meeting, and the programme arranged in better accordance with the Constitution. Hon. W. C. Alexander, one of the Vice-Presidents, took the chair. After devotional exercises, the statement of the Executive Committee was submitted *in writing*—a point which the protesters have insisted on. An abstract of the Annual Report was then read. As soon as this was done, Rev. Mr. Wolcott of Chicago rose and moved that the Report be accepted, and published with the addition of certain resolutions, which he proceeded to read. This was a timely movement, for the scheme of the Administration was to elect the officers, and instantly adjourn. The President ruled that the resolutions were not in order at that time, but might be introduced at a later stage of the meeting, when he would do all in his power to insure a fair hearing. The candor and courtesy of the Chairman were at once acknowledged by Mr. Wolcott, and after the routine of adopting the report and electing the officers, Mr. Alexander declared him entitled to the floor. He then submitted the following resolutions:

Whereas, This Society, in 1857, on recommendation of the Committee of Fifteen, adopted a resolution affirming that those moral duties which grow out of the existence of slavery, as well as those moral evils and vices which it is known to promote, undoubtedly do fall within the province of this Society, and can and ought to be discussed in its publications, and this declaration still stands in full force;—therefore,

Resolved, That the reasons which urge to such discussion also remain, and now press upon the Society with accumulated weight.

Whereas, This Society, at its last anniversary, declared that "it has no doubt in relation to the sin of the African slave-trade, or the great wickedness of reviving that iniquitous system in any form;" and

Whereas, During the past year evidence has accumulated, until the fact has become notorious and flagrant, that this accursed traffic has been reopened by vessels sailing from various ports of this country;—therefore,

Resolved, That the immediate publication, or republication, of suitable tracts, setting forth the iniquity of the African slave-trade, would meet the warm approbation of the Society.

Mr. Wolcott's speech, which will be found upon another page, was calm, manly, decided, convincing, and not only elicited warm applause from the house, but was commended by several of his opponents in person. After Mr. W. had concluded, a young minister in the Old-School Church—whose distinction consists in his having assailed the orthodoxy and peace of his venerated theological teacher, Dr. Tyler—made a weak attempt at a burlesque resolution, which fell to the ground under the derisive laughter of the house. Judge Bronson, the well-known representative of the "Hard-Shell or Fernando Wood Democracy" in New York, then rose and moved an adjournment. The Chairman evidently saw that this was a bad move for the Administration. On the other hand, some of the Minority, perceiving that this would bring these resolutions before the Society as the *first business in order* for the next meeting, were not unwilling that the heedless Majority should put them in this position of advantage! On a division of the house, however, the protesters, we believe, *unanimously* recorded themselves against the adjournment, and left the responsibility for that measure where it belongs.

Three things have been gained by the meeting this year. *First*, All the special pleading of Mr. Daniel Lord last year, that the Society cannot entertain any motion declaring principles of policy, was deliberately laid under foot by the Chairman, who entertained just such a resolution, after what Mr. Lord pronounced to be the sole business of the Society, had all been disposed of.

Second, A manly Christian protest, and a series of candid Christian resolutions, were presented to the meeting in a way to be respected and remembered.

Thirdly, The discussion of a resolution based upon the declaration of the Society itself that "it has no doubt in relation to the sin of the African slave-trade, or the great wickedness of reviving that iniquitous system in any form," was choked off by *finesse*—the undebateable motion to adjourn. Bad as were the spirit and intent of the majority in moving the adjournment,—*their* object being to suppress all discussion,—the minority having seen Mr. Eastman and Mr. Lord publicly impaled, and listened to an eloquent vindication of their principles, could well afford to thank the majority for their most propitious blunder.

CONGREGATIONALISM IN IRELAND.

The revival in Ireland has stimulated the Independents of that island to renewed zeal and activity. Separate from all State-Church organizations, the *Independents* have a special adaptation for reaching the masses of the Roman Catholic population in Ireland. The labors of Rev. A. King in the work of evangelical missions were highly useful and successful, until the failure of resources from this country led him to abandon the field for which he is so eminently qualified, and to accept a pastorate in Brighton, England. At the recent anniversary of the "Irish Congregational Home Mission in Dublin," most encouraging facts were presented touching the progress of its work. Two important measures were resolved upon by the brethren present at that meeting, which cannot fail to exert a wide influence upon their future labors. We quote from *The London Patriot:*

"The day after the missionary meeting a conference was held in Dublin, at which it was unanimously resolved to resume in its integrity the Congregational Union of Ireland, and also to make the necessary inquiries and arrangements for educating young men in this country for our ministry, 'especially as, at the present time, there are several young men in our churches, partly the fruit of the revival, who are anxious to devote themselves to the ministry in our denomination.' The Conference consisted of the Independent pastors and ministers of Dublin, Belfast, Derry, Donegal, Sligo, Portumna, and Cork, and was distinguished by the utmost harmony and cordiality. It was followed by a meeting in the evening, which included several other friends, at which the minutes of the previous meeting were read; and it was unanimously resolved to adopt vigorous means to raise the necessary funds for the education, in Ireland, of candidates for our ministry."

Upon this *The Patriot* remarks:

"This is the hour of Ireland's opportunity, and in this resolve to undertake once more the education of Independent ministers, and the management of their own Home Missions, the Irish churches may certainly count on the entire sympathy and hearty co-operation of English Independents."

We would add that they may count also upon the sympathy and co-operation of their brethren in the United States;—especially if the proposal to invite Rev. Mr. King to resume his labors in Ireland should meet with a favorable response. If the Irish Home Mission shall recall that beloved brother, and show itself ready to enter vigorously upon the work of evangelizing the Roman Catholics, let them send him here once more to arouse our churches by his piety and touching eloquence.

THE NOMINATION AT CHICAGO.

Since the disruption of the Democratic Convention at Charleston, speculation has been more rife than ever as to the possible candidates of the Chicago Convention. It seems to us, as we said last week, that the result at Charleston has made it impossible for the Republicans to succeed with a candidate whose opposition to the extension of Slavery and to any patronage of Slavery by the Federal Government is not clearly and emphatically defined. A President of the United States, sworn to uphold the Constitution and to administer faithfully all existing laws, must of course execute laws that are obnoxious to his own feelings, if any such there be, or if any emergency shall arise calling for their execution. If he is unwilling to do this he cannot conscientiously accept the office of President. Yet we can readily conceive how a good and true man could accept that office and be sworn accordingly, though his oath might sometimes require him to execute an existing law which is contrary to his own judgment or feelings. But while the fair execution of existing laws, whenever the occasion may arise, is a part of that good faith which the President pledges in his oath of office, a man who is forward to *avow his approval* of laws which are obnoxious to the moral sense of millions of his countrymen, who volunteers an odious construction of such laws, and parades his belief in their constitutionality, is not the man who can rally to his support the enthusiasm of the masses upon which the Republican party must rely. That party cannot afford to trifle with the moral sentiment of the country against Slavery. In that sentiment lies its sole pledge of success.

Give us then, gentlemen of Chicago, a man who shall fitly and unmistakably represent that sentiment—a man who, while he does not pretend that the Federal Government should invade the organic sovereignty of individual states for the forcible abolition of slavery, does yet believe and avow that it is wrong for the Federal Government in any of its branches to extend, uphold, protect, or sanction the institution of slavery, because *slavery itself is wrong*, contrary to the whole spirit of the Constitution, contrary to the lessons and traditions of our fathers, contrary to the moral sense of mankind, and to the just and holy government of God. Give us a man who fairly, honestly, unequivocally represents that sentiment, and the religion, the morality, the philanthropy, the patriotism, the determined enthusiasm of the country are pledged to his support. Do not, we beseech of you, reduce us to the poor extremity of choosing between two evils or throwing away our votes. Give us a man known to be true upon the only question that enters into the canvass; a Seward, a Chase, a Wade, a Sumner, a Fessenden, a Banks, a man who himself knows that he is opposed to any political countenance of slavery, and who is not afraid to have it known that he thinks slavery a political evil and a moral wrong. Choose your man not to conciliate any section, or interest, or party whatever, but simply to oppose by the utmost demonstration of the popular voice the extension and the nationalization of slavery.

Cyasticute.—In another column will be found a concluding letter of the excellent series furnished us by Rev. Wm. L. Gage. Mr. Gage, it will be remembered, some time ago renounced Unitarianism, and returned to the faith of his fathers. He is a good scholar and preacher, and is now ready to devote himself to the work of the ministry among the Orthodox Congregational churches. His address is at Lowell, Mass. Mr. Gage's occasional ministrations in Scotland are highly spoken of by Dr. Alexander of Edinburgh and others.

THE BIBLE DICTIONARY.

We recently announced the publication in England of the first volume of a new Dictionary of the Bible, edited by William Smith, LL.D., of London. An edition of this volume prepared for the American market, bearing the imprint of Little, Brown & Co. of Boston, has just appeared, and is for sale in this city by John Wiley, and by Phinney, Blakeman & Mason. Although three American houses have announced their intention to republish this Dictionary—of whom we believe Messrs. Sheldon & Co. have precedence—the size of the work, and the costliness of its illustrations, may delay the reprint for a year or two; and if the English edition can be offered through Little & Brown at a reasonable price, this must for some time command the market. Those who wish to consult the latest and best authorities upon Biblical Antiquities and Geography, can hardly afford to wait for the uncertain republication of such a work. Dr. Smith has established for himself a substantial reputation by his Dictionaries of "Greek and Roman Antiquities," "Biography and Mythology and Geography," which are acknowledged to be standard books of reference in these departments. The contributions of his own pen to these several works are numerous and valuable; and such is his reputation for scholarship and judgment, that he is able to secure the co-operation of the best scholars of the English Universities in whatever he undertakes.

The Biblical Dictionary is arranged upon the same general plan with Kitto's Encyclopedia; but by reason of the great advances made within the last ten years both in Biblical Criticism and in the study of Biblical Geography and Antiquities, this new work must quite supersede even the valuable labors of Kitto. One might as well rely upon the first edition of Webster's Dictionary for English words and their definitions, as to look hereafter to Kitto as a complete and final authority upon questions of Biblical Geography and Archeology.

In the department of Biblical Criticism, Dr. Smith has associated with him in this work such names as Alford, Drake, Ellicott, Ffoulkes, Gotch, Grove, Howson, Marks, Westcott, etc. in England, and Professors Conant, Hackett, D. T. Smith, and Stowe of this country. In the departments of antiquities and geography he has such valuable aids as Fergusson, Layard, Poole, Porter, Rawlinson, Stanley, etc. Dr. William Thomson of Oxford, President Felton of Harvard College, the Bishop of Calcutta, and many other eminent names, also appear in the list of contributors. While the responsibility for each article lies with the individual contributor, we find a general harmony of views upon related topics, and a catholic and evangelical spirit pervading the work. Thus the tone of criticism upon Genesis by Dr. Perowne of Cambridge, and upon the Gospels by Dr. Thomson of Oxford, while candid and scholarly, is at the same time reverential toward the Scriptures as the inspired Word of God.

The article on Jerusalem is quite elaborate. The topographical section is from the pen of Mr. Fergusson, the well-known explorer of Jerusalem; and while advocating his theory of localities, it gives a fair presentation of other views. Though we cannot agree with Mr. Fergusson on some points, we are glad to have his views embodied in so compact a form. The articles which involve a reference to Egyptian antiquities favor, substantially, the Hebrew Chronology. We heartily commend this great work to the notice of ministers and Biblical students.

THE REVIVAL IN SCOTLAND.

A marked feature of the revival movement in Scotland is the power of Divine grace among the more degraded classes of society. A correspondent of *The London Patriot*, for April 5th, gives an account of the work in Newhaven, the fish-suburb of Edinburgh, which is so interesting and instructive that we quote it entire:

"Visitors to Edinburgh are familiar with the unique and picturesque costume of the Newhaven fish-women, and have listened to their loud and shrill, but by no means unmusical, cries. Many have been led to make a pilgrimage to the town where these reside, and have found there a collection of houses bearing some resemblance to one of the old towns in Normandy, but quite unlike anything else in Britain. The town itself, like most other towns in Scotland, is very dirty, but the women are scrupulously clean and neat, and the appearance of the place on a summer evening, when the people are—in Continental fashion—standing or sitting outside their houses, is exceedingly pleasing. They are a singular people, not intermarrying with any others, and retaining many old customs which are peculiar to themselves. Their moral and religious condition has been improving of late years, principally owing to the unwearied and affectionate labors of the minister of the Free church, who has had the hearty co-operation of the present minister of the Established church, and the efficient agent of the Scottish-Coast Mission.

"In the course of last winter two of the fishwives strayed into the meeting at Carrubber's close, Edinburgh, and were there convicted of sin and brought to the Savior. They soon became very anxious for their friends and neighbors, and, not content with praying, set to work to see what could be done. They conferred with those in Edinburgh, through whom they had received the blessing of spiritual life, and asked that a meeting similar to that held in Carrubber's close might be begun in Newhaven. The cordial consent of the ministers of the place having been secured, the meeting was commenced. At first the attendance was small, but interest was rapidly awakened, and at the third meeting the school-room was crowded. At this meeting there was a remarkable manifestation of feeling, and, although the addresses and prayers were quite unimpassioned, almost every one was deeply moved. Owing to the great judiciousness of those who had charge of the meeting, everything like extravagance and injurious excitement was prevented, and nothing occurred to which even the most fastidious could object.

"The school-room being found too small, it was agreed to hold the meetings in the churches—three times in the week in the Free church, and on the Sabbath evening in the Established church. For eight or nine weeks these meetings have been continued, and the interest does not at all abate.

"One or both of the ministers of the town has been always present, but the arrangements and conduct of the meetings have devolved entirely on the lay-brethren connected with the Carrubber's-close Mission. One of these is a medical missionary student who has just been accepted by the Directors of the London Missionary Society, and whose labors have been greatly blessed.

"Those who have attended these meetings, and conversed with the people, can never lose the impressions which they have received.

"I have had some deeply interesting conversations with men, women, and children; some anxious for themselves, and others who having found 'peace in believing,' were in deep solicitude for friends and kindred.

"Even if it were proper to report what was said, it would be impossible to give it in the 'original tongue,' much less could I describe the earnest, artless, simple-minded way in which the words were spoken.

"The results are highly satisfactory, but we shall be better able to judge of these twelve months hence—'By their fruits ye shall know them.'

"At present there is a marked improvement in the state of the town, the streets are quiet, drinking is greatly diminished, and every one is saying—'If this goes on much longer the whole place will be regenerated.' The Free Church minister has stated that there is not a house in the town in which there is not either an earnest Christian or an earnest seeker after Christ; and this is the conviction also of the missionary. I suppose there is not another town in Scotland, not even a village, of which the same could be said.

"It has been remarked with great interest and thankfulness that some of the young converts in Edinburgh have, of their own accord, gone down, night after night, to Newhaven to assist in conversing with the anxious inquirers, and have thus been instrumental in bringing many a stricken soul to that great and good Physician who 'healeth the broken in heart and bindeth up their wounds.' Already there are indications that this newly-formed mission in Newhaven is to become truly missionary in its character. The people are looking around them, praying for the neighboring town of Leith, and sending brethren to hold similar meetings there, desiring very earnestly that from them 'the word of the Lord may sound out' in all directions, and that 'in every place their faith to God-ward may be spread abroad.'"

At the late meeting of the Congregational Union at Glasgow, Rev. Dr. M. L. Alexander of Edinburgh gave an account of the revival in Musselburgh near Edinburgh—a village at which Mr. Hammond, a young American licentiate, has been laboring. He said:

"The first thing that struck him was the increased attendance at public worship, and another thing was the number of children that seemed interested in the work that was going on in the meetings. On entering one of the meetings he looked in at the vestry which was full of children, with Mr. Hammond in the midst of them. He was further struck at seeing a number of young rugged-like collier and fisher lads—that class of young men which had seemed most beyond the reach of evangelistic efforts—apparently a hopeless class. There they were in a room teeming with the greatest attention. They were excited in singing. The person who presided at the meeting had asked one of the men to pray after the singing was over, and as soon as it was done, the whole company went down on their knees at once. One of the party then engaged in prayer. Dr. Alexander looked at the man in astonishment. He was a man who was well known in the town as a very rough character; and he still retained on his outward appearance something of his original roughness. His prayer was very short. It did not last above three minutes. It was a very peculiar prayer, not containing a single expression we were accustomed to hear used in prayer. Some of the expressions were very touching. He was thanking God for his great mercy in sending his Gospel to sinners, when he said, 'Oh, Lord, our hearts are *dour*, or thy mercy would melt them a' thegither.' Then as to the work amongst the children. Having never come into contact with anything of the kind, he confessed that he had not formed the same cordial belief in the conversion of very young children as he now had. He had left his great coat in the vestry before addressing a meeting, and on returning for it he found the door of the vestry barred. He was about to retire when a very young girl appeared. He asked if there was any one inside. 'Yes, sir,' the girl answered in a whisper. On making known his errand, and inquiring who was within, the girl replied, 'Oh, it's a wheen o' us lassies.' After some further conversation, the Dr. was invited to enter the room. He saw six or eight little girls on their knees, and one of them was engaged in prayer when he stepped in. The girl soon concluded her prayer, but another commenced without their having risen from their knees, and a very beautiful prayer it was. He stood listening to that child's prayer, and the tears rushed down his cheeks, for he felt that he was reproved for his unbelief in regard to the conversion of the children, and seeing that he had been brought face to face with the work itself."

NEW-SCHOOL DENOMINATIONALISM.

Our worthy neighbor, *The American Presbyterian*—a paper whose general tone of liberality and freedom we quite admire—is seeking to inspire the New-School Presbyterian Church with a denominational spirit, and to organize throughout the body that sectarian action which began in the Philadelphia movement for permanent denominational Committees. It is not discouraged by the indifference of the great body of the members of the Presbyterian Church to these sectarian schemes of its leaders. It admits that thus far the financial returns to the Church Committees do not argue a very strong denominational zeal; yet it consoles itself upon this wise:

"The training of twenty years in a virtual dislike of all denominational action is not to be overcome in one year or in five years. But that our churches are steadily opening their eyes to the absolute need of a stronger organic life and action, is undeniable. We repeat, that we believe this change to be a wholesome one. Yet do we need great wisdom and patience, and an humble, earnest godliness, lest in curing one evil we fall into others."

The "organic life" here spoken of has special reference to separate action in Home Missions;—denominational ecclesiasticism is to be preferred to simple associations of believers for maintaining Christian fellowship and the ordinances of the Gospel. In view of this new effort to magnify the Presbyterian form, it is worth while to remember how many fragmentary Presbyterian Churches already exist in the country. *The Central Presbyterian* some time ago furnished the following estimate:

"There are few persons aware of the number of parts into which the great Presbyterian family is divided. A simple enumeration of them, as they exist in the United States, will be interesting to many. We have in the United States the General Assembly, Old-School; the General Assembly, New-School; the Cumberland Presbyterians; the United (Knoxville) Synod; the Free Presbyterian Church, an offshoot from our General Assembly after its conservative action on the slavery question in 1845; the Associate Synod; the Associate Reformed General Synod; the Associate Reformed Synod of the South; the Reformed Presbyterian Synod; the Reformed Presbyterian General Synod; and perhaps a few smaller fragmentary bodies. Then in the British Provinces of America, we have offshoots of all the divisions of Scotland, the Established Church, the Free Church, the United Presbyterian Church, and some of the smaller fragments that have remained after various efforts to unite the bodies that have successively seceded from the establishment."

No possible infusion of "organic life" can make the New-School *the* Presbyterian Church of the United States.

The Collation.—At the time of going to press, there are a few tickets remaining for the Collation, which should be secured before night. The arrangements in every department for a pleasant and useful reunion, are as complete as human foresight, energy, liberality, and attention could make them. The list of speakers is remarkably attractive; the provision for the Collation proper is good and abundant, and the adjuncts of music and flowers will be in the best taste.

A LAWYER'S ANTHROPOLOGY.—We have examined with much interest a work which has been upon our table for some time past, but upon which we were unwilling to pronounce a hasty judgment. It is entitled, "*A familiar forensic view of man and law.*" It comes from Columbus, Ohio, bearing the imprint of Follett, Foster & Company. The author, Robert B. Warden, is a stranger to us, though his work gives some evidence that it is not his first performance in the way of authorship. We are free to commend the book for the originality of its conception and plan, and for the ability with which the plan is executed.

Man, the complex creature, has been studied from various points of view, and the science of human nature has therefore many different aspects all related to each other. For example, there is a medical science of man,—human anatomy, human physiology, human nosology; these and some kindred departments make up a mere physician's anthropology. A very different science of man is taught by the intellectual and moral philosophers,—psychology as it is called, the science of the human mind as deduced from consciousness, the science of the intelligence, the will, the conscience, and the emotions; and this is the philosopher's anthropology. There is also a theological science of man—a science in which man is considered in his relations to God, to immortality, to God's government, and to redemption from sin; and this is the theologian's anthropology. We are not aware that it ever occurred to any lawyer before Mr. Warden to study the science of human nature from a lawyer's point of view; and therefore we venture to say that his book is original in its conception and plan. It will be found interesting and highly suggestive not only to law students but to general readers also. The psychological science of man, the medical, the legal, and the theological, are all subsidiary to each other; for they are only different views of one great and complex theme.

The author of this book uses some new words, and some familiar words in an unfamiliar sense; but he makes himself understood. When he speaks of "man the *lawer*," the phrase, though barbarous to the ear, is suggestive to the mind. When he distinguishes between *nature* and *art* by defining the former as that which includes "only the involuntary relation, procession, succession, and alteration, of objects, forces, changes, and phenomena,"—and the latter as "the intelligent and voluntary adaptation of means to ends,"—the distinction may startle the reader at first by its novelty, but it is intelligible, as well as convenient, for the purpose which the author has in view.

The work is the more interesting for its reverent and religious spirit. Perhaps we may safely infer that the author is a Roman Catholic. His quotations from religious authors, and especially his Scriptural quotations, which are apparently from the Douay Version of the Bible, seem to imply as much. But so far as the matter of his book is concerned, or the religious spirit which it breathes, it might have been written—perhaps all of it—by a devout Protestant.

Notices.

The Anniversary of the Brooklyn Orphan Asylum will be held at the Atheneum, Thursday evening, 17th inst., at 7½ o'clock.

The children of the Asylum will be present, and addresses will be made by Rev. Dr. Cuyler and Rev. Mr. Robinson.

Brooklyn, May 8, 1860. 597

Rev. Arthur T. Pierson will be ordained to the work of the Gospel Ministry in Rev. Dr. Burchard's church, in Thirteenth street, near Sixth avenue, on Sabbath evening, May 13th, at 7½ o'clock. Sermon by S. D. Burchard; Charge to candidate by R. D. Hitchcock, D.D. 597

Organ Inauguration and Concert, in the North Reformed Protestant Dutch Church, Claremont avenue, near Myrtle, Brooklyn, Thursday evening, May 17, 1860, when will be given several Solos (Vocal and Instrumental) by eminent artists, Choruses by the Choir of the Church, with the assistance of a number of popular Amateurs, and an Address on Music by Rev. Dr. Davidson.

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Tickets Fifty cents. Proceeds to be appropriated to the Organ Fund. Doors open at 7, Concert at 8 o'clock. 597*

Died.

COLTON—At Enfield, Mass., April 24th, Sally Colton, aged 72. Also, April 28th, Miranda Colton, wife of Leonard Woods, aged 65.

RANKIN—In Brooklyn, on Thursday, May 3d, Miss Anne Rankin, second daughter of John Rankin.

RAYMOND At Lyme, Ct., April 14, 1860, Thaddeus K. Raymond, aged 37.

A bereavement—sudden, great, mysterious. Two weeks sufficed to remove from the midst of an energetic life a beloved husband, an indispensable (so men write) father, an influential and useful citizen. Yet, to his friends their great sorrow is not without its great consolation. They remember with thankfulness his painless departure, and believe that a Christian profession of many years' standing expressed the sincere piety of that regenerated heart, whose privilege it is, when disembodied from the earthly house of its tabernacle, to occupy a house not made with hands, eternal in the heavens. "Leave thy fatherless children, and let thy widow trust in Me."

FETTENGILL—In Brooklyn, Pa., April 30th, of inflammation of the lungs, Mrs. Hannah D. Fettengill, aged 75, widow of the late Rev. Amos Fettengill of Naugatuck, Ct.

Her sickness was borne with patience and calm trust in the Redeemer to whom she had devoted herself through life. Her last moments were peaceful and happy. W. H. A.

597·Pet

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METHODIST BOOK CONCERN,
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Having been so favorable results from their use, in our own and the households of our friends, we are desirous that their benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

With best wishes, your Brethren,

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Family Sewing-Machine.

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686tf SEND FOR A CIRCULAR.

FINKLE & LYON'S

Sewing-Machines,

NO. 536 BROADWAY, NEW YORK.

REPORT ON SEWING-MACHINES.

Being an Extract from the Report of the Committee on Exhibitions of the 26th Exhibition of American Manufactures, held in the City of Philadelphia, in the month of October, 1858, by the Franklin Institute of the State of Pennsylvania for the Promotion of the Mechanic Arts.

The Committee deem it advisable to divide the various Machines exhibited into classes, and to consider each separately, as each class possesses more or less merit in its adaptation to peculiar kinds of work.

The most natural division should be based upon the stitch produced, no matter in what manner it is made; allowing this to be correct—

First Class—Is the Lock-Stitch, as is made by the Wheeler & Wilson's, Ladd, Webster & Co.'s, Sloat's, Finkle's, and other Shuttle Machines, which is made by two threads, one carried through the fabric by the needle, and the other passed through a loop in the first thread by a shuttle or some equivalent device. The appearance of the stitch by these Machines is the same on both sides.

The Second Class produces what is called a Grover & Baker, or "Double-Thread Loop-Stitch," which is made by a loop of the upper thread being thrust through the fabric, through which a loop from the lower thread is passed, which has again a second loop of the upper thread passed through it, and thus continuing, the upper and lower threads interlooping one another.

The Third Class is the single-thread Machine, which produces a chain or loop-stitch on one side of the fabric, and is usually called the "Chain-Stitch."

Under the first-named class we find on exhibition:

No. 109. Made by M. Finkle, deposited by Joseph P. Martin, Philadelphia.

No. 142. Made by George B. Sloat & Co., deposited by H. G. Supiee, Philadelphia.

No. 365. Made by Ladd, Webster & Co., Philadelphia.

No. 1,154. Made by Wheeler & Wilson Manufacturing Co., deposited by Henry Coy, Philadelphia.

No. 109 Made by Finkle, is a Shuttle Machine, and has much to recommend it. The shuttle is carried in a cradle, as the inventor asserts, to avoid friction in the shuttle-race. The feed is the "wheel feed," operated a toggling pawl, certain in its operation, and simple in adjustment; tension is from 0 to 1, around which the thread is twisted, each turn increasing the tension; a peculiarity is claimed in the operating cam. The groove in this cam, which gives motion to the needle-bar, is so arranged that the needle-bar is at no time actually at rest, but its speed, as it approaches the top or bottom of its stroke, is gradually increased or diminished. The Machine works with a short needle, and the loop thrown off for the shuttle to pass through is very small; the slack of the thread is drawn up by a peculiar lever operated by the needle-bar, and seems to work with great precision. In the work done by this Machine for the inspection of the Committee, the operator stitched from fine gauze to thick cloth and leather, without any change in the feed, needle, or tension. The Machine is geared to run at a high speed, being four stitches to each revolution of the treadle-crank—it runs very lightly, with but little noise.

Reviewing the merits of the foregoing Machines, in regard to excellence of mechanical arrangements, and adaptation to great range of workmanship, the Committee give preference in order of merit:

First.—No. 109, the Finkle & Lyon Machine.
Second.—No. 1,154, the Wheeler & Wilson Machine.
Third.—No. 565, the Ladd, Webster & Co.'s Machine.
Fourth.—No. 142, the G. B. Sloat & Co.'s Machine.

JOHN E. ADDICKS, Chairman.

Finkle & Lyon's Machines also took the highest medal at the Fair of the American Institute, with the highest premium for fine Sewing-Machine work.

They also took the highest premium at the New Jersey State Fair; at the Mechanics' Fair, Utica, N. Y.; and at various other exhibitions. But we do not attach much importance to such things, and have not space to extract further.

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CATARACT WASHING-MACHINE.

Simple, Economical, Effectual! One of these machines will save its cost in the value of clothing, saved in a few months even in a small family. There is no rubbing, the cleaning being effected solely by the action of the water forced in opposing currents through the clothing.

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Making and cutting	6 00
Laundry, $1; buttons and cotton, 50c.	1 50
Profit	3 65
Total	$18 00

Self Measurement for Shirts.

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Please copy my address as other houses in the city are selling inferior made shirts at my prices.

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Patented November 1, 1859.

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No order forwarded for less than half-a-dozen Shirts.

1st. Neck, A—the distance around it.
2d. Yoke, B to B.
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4th. Breast, D to D—distance around the body under the armpits.
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FASHIONABLE DRESS-MAKING.

MRS. DILLON is a respectably born American woman, who by prudence and management, for which she has a large faculty, has become the head of an extensive dress-making establishment in the metropolis. Blessed with a husband who has weak eyes and a weaker soul, and thereby unable to provide for his numerous family, Mrs. Dillon, ambitious and ingenious, as a true Yankee woman must be, has taken upon herself the double duty of supplying the family and supporting it. Not too much, surely, to demand of a wife.

She began in a small way, and at length worked up to a sufficiently extensive and fashionable patronage to warrant her removal to her present large and handsome rooms. The assumption of *Madame*, and an accent over the last syllable of her name, did much toward insuring her success in her enlarged scheme; and *Madame Dillon's* cards, though based on Mrs. Dillon's skill and tact, are far more acceptable than the plain Yankee woman's advertisement. A French cap and ribbons assist the attempted disguise.

Another transformation is taking place at the same time. Unfortunately for those about her, the new establishment, with its risks and fashionable French pretensions, seems to have absorbed all her soul in the one idea of thrift and success. Mrs. Dillon, the private dress-maker, was a good-natured person enough, though always a little too driving and ambitious to be tender. But the great increase of her customers, the growing daughter, to be fashionably educated at the best schools, and the increasing helplessness or laziness of Monsieur, have combined to make Madame thoroughly hard and exacting as a woman of business and an employer.

Associated with her, as forewoman, is a hard-molded tyrannical Frenchwoman, (really French,) to whom are left the details, the employment and oversight of the hands. Said hands consist of from twenty to thirty young women, of ages varying from fifteen to thirty, whose native ingenuity and skill of fingers is turned to large account by Madame, at very small profit to themselves.

"It is absurd to prate about their being imposed on: I pay my girls as well as any establishment in the city," she will tell you.

That is quite likely, Madame, and you may yet be party to a great abuse. You are not clear if the general compensation of female labor is but a miserable pittance and you know it, and you and your rivals in business join hands to prevent any reform. You are fast getting rich, you boast, and so are Madames A., B., and C., your rivals. But the hundreds who do your work are obliged to drudge for a slender and insufficient livelihood, shut out, too, from almost every opportunity to rise. More than half of your girls come from most needy families, or are orphans—they must live, and must do what they can get to do, at any price.

You accept every order, however pressed you may be, and drive an insufficient number of hands to the last stretch of effort to fulfill them—taking them through week days and Sabbaths. Presently some one dies—fairly worked to death. Our hearts are touched, and our eyes weep at the melancholy tale of the delicate, beautiful orphan girl, sacrificed to fashion, says the story. But the lady whose purse admits a splendid wardrobe, and whose taste demands it, by innocently patronizing your establishment, is stigmatized as the cause of this calamity! The verdict is, killed by flounces and female vanities; and the lady who wears them is responsible. To all this Madame is willing we should agree, no doubt. It is true, this criminal extravaganza is Madame's very life and fortune. She would be the very last to frown at it. But if the public have a mind to believe Fifth avenue kills her hands, she is willing to let it lie at their door, so long as they will not put on linsey-woolsey mourning for an offense they can by no construction fasten on themselves.

The lady of fashion says, and justly says, "This is an unjust charge. Madame Dillon's prices are exorbitant enough, one would think, to enable her to put her business on liberal foundations. She could well afford to hire so many hands and pay them so well that none should suffer. I support the merchant by my patronage; am I answerable if he mistreats his clerks? I am quite clear of any blame in this matter!" Not quite. If a more humane and liberal establishment can be found in any degree to answer your purpose, you are in conscience bound to withdraw your support from hers whose obsequiousness to you is based on a grinding abuse of her employés. This is a stand you are morally bound to take.

But we regret to see Madame, who is at the bottom criminally in fault in the matter, excused on this false philosophy, which too easily obtains credit. We would say to her, "Reform your business. You can undoubtedly maintain yourself without working Sundays, or driving your hands to death. Respect your own conscience and that of your employés—let humanity oblige you to pay a fair price for their labor, whether others do or not; and in emergencies to call in necessary assistance."

MUTTER, MUTTER, MUTTER!

NEVER mutter. Muttering, murmuring, or grumbling is answering something in such an undertone as can only be heard, but the words not understood—a rumbling echo, which has no pleasant sound in it.

"What is the harm, sir?"

The harm is that muttering is an outlet for wicked feelings, and gives them a current and a form, as the banks of a river give current and form to the waters that flow between them.

If wrong feelings, like drops of poison, take words, they strengthen and grow larger, and the oftener you speak the muttering words which are the sign of wrong feelings, so the deeper grows the current, the greater grows the force of these tumultuous streams from the heart. "*For, from within, out of the heart, proceed evil thoughts,*" says Christ.

But, if you close your lips against uttering such words—if you pray for the smile of the Lord to rest on you, a complete change takes place—the words of sin are prevented, becoming even by the contest and the victory a means of grace, enriching your heart, like a fertile plain, where flowers and fruits bloom and ripen as in a garden of the Lord. You and I, dear little friend, are each of us the Lord's garden, and must carefully tend the plants of righteousness.

"Why do you say, Uncle William, that muttering is a sign of wrong and wicked feelings, more than of good ones?"

The voice is the sure sign and index of the heart with all honest hearts, and, more still, with almost all, whether they are honest men or rogues. The voice, the face, the eye, and the hands are four witnesses, who tell the real truth, whether they intend to or not, and when all speak alike, you know what is the real truth. When the eye or hand contradicts the voice, you cannot trust the voice.

Joy does not mutter. It speaks clearly, and even loudly. The voice rings like a bell, fills the house, echoes through the streets, and all over the field, yes, rebounds from the hillsides and hilltops. Joy goes singing and caroling up stairs and down, through the garden, like the music of flutes and the blowing of "mellow horns." Joy never mutters, but is brimful and overflowing with melody.

Contentment does not mutter. When you feel satisfied, when you feel willing to take things as they are, you do not go muttering about your room, muttering along your errands, or over your books. The contented child at home, amusing itself with playthings, the contented girl studying a lesson which she feels to be at once a duty and a great benefit, has no disposition to mutter, but will, more likely, even hum a bit of tune, in a thoughtful, cheery way, or chat, in calm, yet lively tone, story-like, while sitting, satisfied and tranquil.

Respect does not mutter out any sounds which nobody can frame into words or understand. When we entertain a real respect for other people, because they are so good, we are inclined to be somewhat silent, rather than talkative; or if speaking with such, as a dear pastor, the good minister, the deacons, or the superintendent of our Sunday-school, the voice speaks in low but distinct tones, even if somewhat checked by bashfulness or timid awe. A respectful son does not mutter to his parents, nor a respectful scholar to his teacher.

Nor does love mutter, though it speaks in all other tones of the voice, soft and loud, high and low, using all the best feelings of the heart, as key-notes to strike its music with, in itself, and, too, in the bosom of others.

Can you imagine a loving little girl go, with muttering noises, to throw her arms around her dear mother's neck? Do you think of a warm-hearted boy as the one who is often muttering on the play-ground, among the good fellows, whom he likes to be with? Is that the way to make them like him at all, or, already liking him, to like him still better and better?

So, dear children, I doubt if you can find even one single good feeling that uses the voice to mutter with—or to misutter good sounds. Discontent, rebellion, anger, contempt, and that crew of sinful feelings, are those who mutter. Try it, one month, not to mutter, nor to murmur. HART.

LOVE-FIGHTING.

THERE is something inspiring in a bold, hard-fought, courageous battle. It is a great credit to a man to be able to fight bravely. It is a great disgrace to be a coward. Call almost any one "a coward," and he will be sure to blush. I like to see a brave man, because this is a fighting world. From infancy to old age, we have to be in some war or other. As long as we live, we have to fight the battle of life. Man cannot even get the bread which he eats without a battle.

The farmer goes to the West and buys a piece of land. Part of it is a swamp full of weeds and water, and part is covered with tall trees. The next morning, as soon as he awakes, cowardice whispers in one ear, "Don't fight that swamp, you'll get wet; don't attack those trees, you'll get tired." But bravery whispers in the other ear, "Take your ax, slash down the trees, cut them up, carry them away. Take your spade, dig a ditch in the swamp, and then tell the water to walk off your land as quickly as possible." If the man succeeds, he must follow Bravery's advice. He takes his sharp weapons, and fells the trees, turns up the soil, drains the land. He fights the water and the trees away, and after a time, in place of the forest, there is a fine crop of corn, and where the swamp once was, there is an abundance of grass and wheat.

Some men have to fight with hard rocks, to peck them and break them, and blow them up with gunpowder. Others have to fight with wild beasts. You have often read, no doubt, of men that live in countries where they had to fight constantly with lions and tigers and serpents, and many other fierce beasts and reptiles. Perhaps you have heard of the great lion-killer in Africa. No one can read his adventures without wondering at his bravery.

Then again we have to fight with one another. People are continually imposing upon us. They cheat us, lie to us, slander us, and injure us in all manner of ways, and we must fight them. The Lord Jesus knew we would have enemies; he knew that we should be obliged to be constantly in war, and he not only gives us good advice as to the best mode of fighting, but he has also told us of a very sharp weapon, which will pierce right to the heart of almost every foe. That weapon is LOVE.

When we fight trees and rocks, we must use axes and gunpowder. When we fight wild beasts, we must use swords and guns; but when we fight one another we must use Love. This is the weapon furnished from the armory of heaven, by the Captain of our salvation, Jesus Christ. But somehow it is very difficult to use this weapon.

When I was a little boy, I remember once saying to my father that a certain playmate of mine had injured me, and that I was determined to pay him for it.

"That is a wrong spirit," replied my father; "you ought to heap coals of fire upon his head."

"Why, that is just the thing I want to do," I answered, "only give me a chance, and see if I don't heap coals of fire upon him."

But the coals of fire that I wanted to use were not the kind that the Bible speaks of. The Bible means love, but I meant hate.

You have no doubt heard of the great prize-fight which has just come off in England. I would not have you listen to the story of it without horror and disgust, for the men did not fight like men or Christians, but like wild beasts.

Now a Christian has no right to fight with any other weapon than Love. When others want to fight with us—as they sometimes do—and come to us for that purpose, it is a sort of duel, because they give us a challenge. It is a rule in dueling, that when a man gives a challenge to another to fight him, the one receiving the challenge has a right to choose the weapons. So, if any one should challenge you, tell him you will fight with Love. I was in the town of A——, and found the people very much excited because it was reported that a duel was to be fought, and that the man receiving the challenge wished to fight with bowie-knifes or guns loaded with buck-shot. I know not whether this duel has come off, but I do know that they selected altogether the wrong weapon. If both had chosen the weapon I recommend, both would have conquered, and no blood would have been shed.

I heard a story not long since of two neighbors, who were angry with each other. One of them, for the sake of revenge, took the other's pig, and though it was alive, he cut two slits in the skin, on the side of the pig's neck, and pushed the pig's forefoot through these slits, so that he could not get it out again. As soon as the owner of the pig saw this, he sought out the cow of his neighbor, and cut its mouth on each side, so as to make the mouth much larger. When the owner of the cow saw what had been done, he went to his neighbor, and in an angry way charged him with cutting his cow's mouth.

"I didn't cut it," he replied, "your cow split her own mouth by laughing too much at my pig."

Both these men fought with the wrong weapons. I'll tell you now of one who fought with love. I was visiting at the house of a friend who owned some hens. These hens one day got into Mr. King's garden. Mr. King, instead of driving them out, took his gun and shot several. The next day he came to my friend's house in a great rage, fully prepared to receive high words and pay them back.

"Mr. B.," said he, "I shot some of your hens, and I'll wring all their necks if I catch any more of them."

But Mr. B. attacked him with love. "I'm sorry, Mr. King, that you have been troubled with them. Walk in and dine with me; dinner is just ready." The poor man was wounded to the heart; he burst into tears, and asked forgiveness of my friend. That is what I call good fighting—it was a battle and victory worth seeing.

I want you to fight, but be careful what weapons you use. Remember to whose army you belong, and never meet an enemy with any other weapon than the one which Christ fought with himself, and which he placed in your hands, and that is the weapon of LOVE. FALKNER.

BRETHREN WHO NEVER TIRE.—Lawyers and clergymen are educated to *talk*. Very few of them disgrace their education in this respect. They all *can* talk and most *do* talk; taking half an hour to say what the uneducated talker would say in thirteen minutes. How fidgety jurymen get, the annals of our Court-Houses will tell. How impatient congregations become, our churches do well indicate. But is it not the business of these respectable gentlemen to talk? Juries and congregations must listen. Why are juries impaneled and congregations assembled if not to listen? What are doctors of dental surgery for, if not to pull teeth. Sit still, then, juries and congregations, and listen. Open your mouth, ye suffering, and allow the dentist to extract that obstinate molar. How otherwise can this estimable profession use *their* molars? In all cases we beg our suffering friends to exercise patience. As some are formed to talk, others are made to listen; which is all fair.—*So. Churchman.*

THE GROWLERY.

WHILE speaking of the arrangements of his house, a gentleman of our acquaintance said that on the first floor there were the dining-room, the sitting-room, and the GROWLERY. We never before had heard of such an institution, but it instantly occurred to us that here was a bright and productive idea. A growlery! Why, we all of us have the thing, the potent entity; and would it not be well to segregate it from the common uses of the domicil, and endow it, so to speak, as a peculiar institution of its own? Why should it be mixed up with everything, jarring on the domestic symphony, and setting the tune to something other than a minor key? Why not withdraw it to a special room, and clear kitchen, dining-room, sitting-room, parlor, nursery, library, bedchamber, attic, cellar, and closet of its unwelcome presence? We foresee the growlery, therefore, rapidly growing in favor. It will be the confessional of the house—a thing the Protestants have always ached to have, and sadly needed. Only it will be a sort of self-confessional and self-examinatory and self-explosive private closet. It will be the fun-room of the house, too; for give grumbling one turn more of the handle, and it makes it drollery right off. To the growlery, then, with the whole race of grumblers, croakers, scolders, worriers, foreboders. Let them do penance there, and swallow their medicine, the necessary *desagrémens* and infelicities and *contre-temps* of life, without agitating the whole household with their wry faces and uncomfortable remarks. To the growlery with crying children, and sour youths, and scowling maidens, and pettish tempers, and cross dispositions, and the whole brood of the miniature family devils! Put them together, and perhaps they would look so unhandsome that they would shame one another into good manners. But an even better plan might be to send the whole tribe of growls, grumbles, croaks, spites, and bites a-budging, and burn so strong and fragrant a pastile of good-will and Christian love in the home sanctuary, that the whole dismal company would take to their heels.—*Chr. Inquirer.*

ONE SPIRIT, BUT A DIVERSITY OF OPERATION.

I WAS lately present at a meeting of Presbytery, when four young men were received as candidates for the ministry. They were asked to give an account of their religious experience. One said that, under God, he owed his conversion to the counsels and prayers of a mother now in heaven. Another stated that his father took him apart while yet a lad, read and expounded to him a chapter in Luke, and prayed with him. From that time his convictions began, and he soon entered the church. A third was brought to feel his lost condition by the preaching and conversation of his pastor, and joined the church during a revival. The fourth could not tell when he first came under religious impressions. He had been trained up in the nurture and admonition of the Lord from infancy, and the Spirit's influences—gentle, gracious, and constant—had hovered over him. His first spiritual adviser was a holy man of God, now a saint in glory, who was a ruling elder in the church of which his father was pastor.

What means does God love to bless? A mother's prayers, a father's counsel, the preaching of the word, family training. Every instrumentality shall be used and honored in its place. Let seed be sown beside all waters.—*Presbyterian.*

INDIVIDUAL EFFORT.

WE seldom meet with a more forcible illustration of the blessing which may accompany faithful, persevering, individual effort, than the following:

"A gay, worldly man became a Christian, and in all sincerity asked the great question, 'What wilt thou have me do?' He thought over his past life, and called to mind as many as one hundred and sixteen of his former associates, with whom he had spent many a wicked hour. He had their names before him, and resolved that if he could reach them, by the grace of God he would speak to every one of them, and urge him to come to Christ. He succeeded in bringing the great question of salvation before their minds, and at the end of the year one hundred of these, his former wicked companions, were traveling with him in the way of life."

SOUND ADVICE.—"Know," said Sir W. Raleigh to his son, "that flatterers are the worst kind of traitors, for they will strengthen thy imperfections, encourage thee in all evils, correct thee in nothing, but so shadow and paint thy follies and vices as thou shalt never, by their will, discover good from evil, or vice from virtue. And because all men are apt to flatter themselves, to entertain the addition of other men's praises is most perilous. If thy friends be of better quality than thyself, thou mayest be sure of two things—first, that they will be more careful to keep thy counsel, because they have more to lose than thou hast; the second, they will esteem thee for thyself, and not for that which thou dost not possess."

Foreign Miscellany.

How to Put Down the British!

The last semi-official pamphlet, which was prompted by the grave language of Lord John Russell respecting the annexations of Savoy and Nice to France, holds forth as follows,—rather to the depression of the Paris Bourse:

England, where reasons of state supersede and moderate the impulses of gratitude, is capable of forgetting all the benefits she owes to our alliance. A day comes when France for the first time asks, in exchange for all her sacrifices, a trivial advantage for herself, which is at the same time an indispensable precaution—and then England talks about a rupture, and looks for other allies in Europe. This ingratitude is enormous; but notwithstanding what Prince de Schwartzenberg said, speaking of Austria, it is not sufficient to "astonish the world."

Ah! we are far from Waterloo! We are not now exhausted and ruined by twenty years of heroic war. We have taken advantage of the twenty years' peace which Providence has given us to recruit our forces and stimulate our patriotism. Our African wars have employed the leisure of the most valiant army in Europe, and have trained it to victory. We have rifles which carry far and true, and rifled cannons which can sweep down men a couple of miles off. We have an army of 600,000 men; and if our frontiers were threatened there would be in France as many soldiers as Frenchmen.

We can also fight at sea. We have built gigantic ships, cased with iron, and studded with triple rows of guns; we have gun-boats; in short, we have a powerful navy, which formerly we had not.

England is only predominant through her navy, but there are three or four powers in Europe who, if they would combine, might hold all the British fleets in check. Let France ally herself with Russia and Denmark, and England would be shut out of the Northern and Black Sea. Let her call on Spain and Portugal to join this alliance, and the Atlantic and the Mediterranean will no longer exist for the English. Their isle of Malta and their Gibraltar will soon be but the dreams of disappointed ambition—the ruins of a proud dominion.

Let Russia take Constantinople and France establish herself in Alexandria, while generously opening the Indies by way of the Isthmus of Suez to all Europe; let Austria retire gradually from Italy and strengthen herself on the Danube; then England will be conquered and the balance of power adjusted in Europe.

There would then be no objection to Prussia obtaining in the Germanic Confederation that preponderance which is the object of her eternal ambition, and realizing the Germany that she dreamt of in 1848. It is of little consequence to France that a German empire should be formed on her eastern frontier, provided that her frontiers on the Rhine shall be as well guaranteed as they now are on the side of the Alps. Let France regain her natural frontiers, and she will have nothing to fear.

WHOLESALE ROBBERIES AT THE FIGHT FOR THE CHAMPIONSHIP.—The London "swell-mobmen" never lose an opportunity of taking advantage of the slightest excitement to turn it to account, and a prize-fight affords peculiar advantages to ply their dishonest calling, and that of Tuesday last was looked forward to with pleasing anticipations. No amount of money can insure a selection of respectable persons, or prevent an infusion of swell-mob thieves from such gatherings; and if the tickets were charged at ten instead of three guineas, there they would be. How some of the vagabonds managed to reach Farnborough, may be judged of by one fact which has come to the knowledge of the writer. On Tuesday morning, as the time for the leaving of the trains from London Bridge approached, two Leicestershire gentlemen made their appearance, with tickets in hand, and inquired anxiously for the way to the platform from which the train for the fight was about to start. Two sharpers, on the "look-out," took the tickets, pretending to look at them, but they no sooner got possession of them than they rushed amongst the crowd, leaving their dupes in a state of perfect bewilderment; for though they had traveled many miles to see the fight, they were deprived of the opportunity, as it was too late then to obtain other tickets, and they were left to steep off their annoyance. To persons who have any idea of such scenes, it would be considered an extreme act of folly to take a gold watch or other property to a prize-fight; but, fortunately for the thieves, and unfortunately for the American gentlemen, who were their chief victims on this occasion, many of the latter had no conception whatever of what they had to encounter and the "roughs" they had to meet, and they took their watches with them. Some idea may be formed of the number of robberies that took place, when it is stated that not less than eight watches of a valuable description had been stolen from eight gentlemen stopping at the same hotel. Of the number one was a presentation watch, which the owner would not have lost for 100 guineas; and the American gentlemen, in addition to seeing the battle snatched from their countryman while on the very threshold of victory, had the mortification of being plundered of their property.

GEORGE WASHINGTON.—Before taking leave of the American war, a few words may be allowed on a topic where there can be little difference of opinion. George Washington, without the genius of Julius Cæsar or Napoleon Bonaparte, has a purer fame, as his ambition was of a higher and holier nature. Instead of seeking to raise his own name or seize supreme power, he devoted his whole talents, military and civil, to the establishment of the independence and the perpetuity of the liberty of his own country. In modern history no man has done such great things without the soil of selfishness or the stain of a groveling ambition. Cæsar, Cromwell, Napoleon, attained a higher elevation, but the love of dominion was the spur that drove them on. John Hampden, Wm. Russell, Algernon Sydney, may have had motives as pure, and an ambition as unstained; but they fell. To George Washington nearly alone in modern times has it been given to accomplish a wonderful revolution, and yet to remain to all future times the theme of a people's gratitude, and an example of virtuous and beneficent power.—*Lord John Russell's Life and Times of Fox.*

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BULPIN, GREGSON & ELLIOTT respectfully announce to the ladies of New York that, having been favored with instructions from the consignees of several of the most eminent fabricators of Pusher and French Lace Mantillas, Burnous, Points, etc., to offer for sale the balance of their season's consignments—preferring this course to a continuance of the recent terrible slaughter in the auction-rooms—they will open their spacious and well-known Warerooms (which are now exclusively devoted to wholesale) for sixty days only, to the retail public, commencing on Tuesday, the 1st of May, when an opportunity will be offered for purchasing really elegant and costly Pusher and French Lace Burnous, Points, and Mantillas, silk and cloth Dusters, Manteleis d'Ete, etc., etc., at prices merely nominal compared with intrinsic value.

A perusal of the following invoice is respectfully requested, many of the articles being the products of the looms of Messrs. Dolgnin Fils & Isaacs, the most celebrated manufacturers in France:

1,197	French Lace Single Flounced Mantillas	at	3 Dollars.
852	" " Larger in Size	at	4 "
980	" " Deeper Flounced	at	5 "
1,080	" " Still Deeper Flounced	at	6 "
752	" " Handsome Two Flounced	at	7 "
840	" " Still Handsomer	at	8 "
510	Black Lace Burnous	at	10 "
625	Extra " "	at	12 "
520	Black Lace Points	at	3 "
415	" " "	at	4 "
397	" " "	at	5 "
352	" " "	at	6 "
900	Real Pusher Points	at	12 "
308	Extra Rich Double Sultanas	at	14 "

In addition to the above, and with a view to give increased attraction to this sale, will be included a superb assortment of new summer Cloth Garments, Rich Black Silk Mantillas, and a full line of elegant summer Traveling Suits, all at similarly attractive prices.

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THE UNION NOT IN DANGER WHEN THE SHADE OF WASHINGTON IS BEFORE US.
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Size 13x17 Inches.

This truly patriotic and elaborate Picture in Oil Colors represents a correct, full-length portrait of WASHINGTON in military costume, illustrative of the following verses from Wm. Ross Wallace's Poem:

And lo! on high the glorious shade
Of Washington lights all the gloom,
And points unto these words, arrayed
In lines of fire around his tomb:

"Americans! your fathers shed
Their blood to rear the Union's fane;
For this their fearless banners spread
On many a gory plain.

"Americans! Oh, will ye dare,
On mountain, prairie, valley, flood,
By hurling down their glorious gift,
To desecrate that blood?

"The right shall live while Faction dies;
All traitors draw a fleeting breath;
But patriots drink from God's own eyes
Truth's light, that conquers death!"

This artistic memento of the Father of his Country should ornament the fireside of every family in the land.

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To the Trade a liberal discount will be made.
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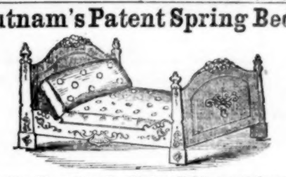

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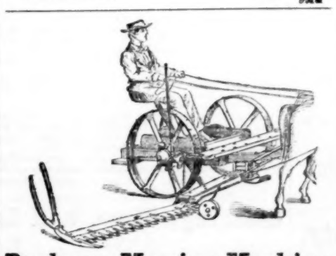

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The literary force of the youngest among the nations, seems to anticipate the office of furnishing historians for all the older ones. To the list of important historical works produced by our countrymen within the last twenty-five years must now be added another, in some respects more fortunate than either of the others in the magnitude and splendor of its theme, and comparing well thus far with the best of them in the manner of its execution. Such an enterprise in letters as is represented by this first volume of Mr. Godwin's History of France, is most honorable to the author, and shows his confidence, which we trust will be amply justified by the result, in the liberality, intelligence, and culture of his readers. It implies the true historical enthusiasm in him who has had the courage to attempt it, while it requires also, at every step, a mind disciplined to careful investigation, and a will that is at once patient of difficulties and prodigal in labor.

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The work has evidently fallen into hands well prepared for it, and which will not be likely to faint or sink beneath even so great and prolonged a burden. Every page of the present volume bears abundant witness to the diligence in research and the faithfulness in report which are the prime requisites in every historical writer, while the philosophical insight into movements and their tendencies, into men and their motives, through which alone the Past can be truly interpreted to us, are not less really if not so continually or conspicuously shown. The style of Mr. Goodwin is more open to criticism than are his other traits as an historical writer. It has not the sunny transparency of Irving's, and it wants some rare and valuable properties which are found respectively in Prescott, Bancroft, and Motley; the fluent elegance, the eloquent splendor, or the classic or judicial dignity of passages in the works of these favorite writers being hardly equaled in any paragraphs which we have chanced to meet in the volume before us. An unjust preference for unusual words seems to us to be indicated in such phrases as these: 'abrupt and choleric gusts,' 'petulant currents,' 'the multiple triumph,' 'the fineless empire,' etc.; and not unfrequently a peculiar and piquant turn of the expression so arrests the reader's mind as to indicate that the writer's has also dwelt upon it with a disproportionate zest and zeal. Yet, with all such abatements, the very style of the volume must be largely commended for its robust and masculine vigor, its terseness and denseness, its sinewy strength and flexible variety, its opulence in sufficient and suggestive words, and the instinctive propriety which regulates the various detail of its structure; while passages of exceeding picturesqueness and beauty, or of a noble and rhythmic power, are by no means wanting in it.

In the present volume the history of ancient Gaul is sketched, from the beginning of its connection with authentic annals, through the period of its subjection to the Roman Emperors both Heathen and Christian, through the centuries which followed this, when the Teutonic influences represented by the Merovingian and Carlovingian dynasties dominated over and vitally pervaded it, down to the point where, at the middle of the Ninth century, the modern or rather the medieval France begins to appear. The twelve hundred and fifty years from Brennus the 'audacious' to Louis the Pious, the successor of Charlemagne, are thus swept over in this one volume; and yet we are but introduced by it to that which is really momentous and magnificent in the long and great story of the existing French Empire. The most attractive part of the present volume to general readers, though by no means that the preparation of which has involved the most labor and studious skill, will probably be that which treats of the character and career of Charlemagne, and of the revival under him of the Western Empire. This part, also, seems to us to be characterized by peculiar breadth and felicity of treatment, and to give the best promise of what may be expected from the author hereafter, when the other signal eras in French History shall present themselves successively to be discussed by him. We have the surest confidence, not derived from this only, but based upon a more than usually careful examination of the whole work as thus far accomplished by Mr. Godwin, that as he reaches these later periods—more familiar in their names and outward figures, but perhaps still less generally understood in their principles, than are those which precede them—as his hand gains facility and his mind gathers confidence from the success already realized, he will make his history in the highest degree attractive and rewarding to all thoughtful readers, and a noble monument to his own capacity, fidelity, and culture, as a delineator of the forces that build up, direct, or modify civilization. His political principles, which, as here and there indicated, are sound and liberal, and his intelligent estimate of the genius and power of that Christianity which from the Ninth century onward enters more radically and palpably each year into the development of the Western European nations, will assist him to interpret the future progress which is to be his theme; and his command of the appropriate and necessary literature is already shown to be ample if not exhaustive.

We shall look with great interest for the subsequent volumes, and are proud and glad to welcome the present one as a most valuable and a somewhat unexpected addition to the growing stock of standard Histories, planned and written by those who have been trained, and furnished with their instruments, on American soil.

HUMBOLDT'S LETTERS TO VARNHAGEN VON ENSE.—The announcement that the private correspondence of Humboldt with his life-long friend had appeared in Germany, put every admirer of the great savan upon the *qui vive* to learn what revelations might here be made of his own inner life, and his opinions of the men and times amid which he lived. This expectation was hightened by intimations that the correspondence made quite free with living persons of high position, and that its circulation in Prussia would probably be interdicted by authority. On reading the letters as now republished by *Rudd & Carleton* of this city, we confess to no little disappointment in both these particulars. Many of the letters are barren of incident, opinion, or sentiment; and while the originals of these would be valuable as autographs, the printed copy possesses hardly any interest for the public. In the entire collection of more than two hundred letters, there is little to acquaint us with the profounder feelings of Humboldt upon religion, or even to reveal his mental habits and methods of working. Perhaps the most interesting portion of the correspondence in this respect is that which alludes in brief terms to the preparation of the Kosmos for the press, and his own solicitude with regard to the title. There is little criticism upon books or events.

The most salient points of these letters have already been given to the public through the daily press. We subjoin a few paragraphs quite characteristic of Humboldt. The following is his judgment of the King whose favor he so long enjoyed:

"The *King* acts just as he pleases. He follows the impulses of his early received and firmly rooted impressions, and the advice which he may now and then think worthy of hearing, is nothing at all to him. He speaks contemptuously of Eichhorn and Savigny, as hypocritical menials, who receive the word of command from Thiele, from Gerlach, and from Hengstenberg. The King has relinquished nothing whatever of his cherished designs, and may at any time come out again with them, as with his designs regarding the Jews' observance of the Sabbath, the Anglican ordination of the bishops, and the new institutions of nobility, etc. He has projects which it would take a hundred years to accomplish. He contemplates immense constructions, outlaying of parks, enterprises in matters of art. There is already the question of going to Athens; in the background a pilgrimage to Jerusalem may be looming; triumphant promenades *a la* Napoleon; peaceable ones to London, to St. Petersburg, to the Orient; conquered scholars and artists, instead of countries. Love of art and imagination upon the throne, fanaticism and deceit all round, and hypocritical exaggeration in matters unworthy of attention. And with all this, the man is really ingenious, is really amiable, and inspired by the best intentions. What will come out of all this at last?"

Of Schelling he says: "The man himself had certainly nothing attractive for me, but I had a kind of predilection for him, because everything enthralls and enraptures me, in which, as in his lecture on Art, the gentle breath of imagination warms and enlivens the harmony of language."

The following extract is from a letter near his expected death:

"BERLIN, March 19, 1857—at Night.

"How should I deny myself the pleasure to thank you, the dearest, ablest, and most attached of my friends. Not indulgence—no, praising expressions on my address to Boeckh—a praise of form, of the vesture of thought—has been my lot from the lips of the master of language, and of the delicate turns of good-will. You caused me great joy, more than you anticipated. What my nervous affection was, which produced a paralysis of such short duration, with the functions of the brain remaining entirely free, with pulse unchanged, with preservation of sight, and of all motion of the extremities subject to will, I cannot divine. There are magnetic storms, (the polar light,) electric storms in the clouds, nervous storms in man, heavy and light ones—perhaps, also, sheet lightning, *foreboding* the others. I had serious thoughts of death, *comme un homme qui part, ayant encore beaucoup de lettres à écrire*. Other interests, which for ever remain alive in me, bind me to the memories of yesterday!! I believe myself in full convalescence; but as I had to rest much on the bed without occupation, sadness and displeasure of the world have increased in me. This I say to you alone. I shall soon come to you, and thank you orally from the depths of my soul. All around us puts us to shame.

"In most intimate friendship, your most faithful

"A. v. HUMBOLDT."

Next week we shall speak fully of the impression which these letters give of Humboldt's religious opinions.

HIS LATEST PORTRAIT.—It is quite a pleasing coincidence that just as Humboldt is brought thus familiarly before the public in his correspondence, his latest portrait, and that which he regarded as the best, should have been prepared by photography for general circulation. Mr. A. Havemeyer of this city waited upon Baron Humboldt with the request that he would have his portrait painted by Julius Schroder of Berlin, to be taken to America. After declining, on account of his pressing engagements, Humboldt at last said: "Mr. Havemeyer, *I love the American people and their country*. I will sit for you." The picture was finished but a very short time before his death. He expressed himself delighted with it—a perfect likeness, and just as he wished to be remembered. An excellent copy was then made by Schroder, and the original sent to this country to Mr. Havemeyer. The copy has since been brought over, and is now on exhibition at the International Art Gallery. A fine photograph has been made from the *original* by Messrs. Rintoul & Rockwood, 839 Broadway, whose success in their art is well known. This portrait may be considered as Humboldt's dying legacy to America. It will adorn thousands of homes where the great physicist has been read and loved.

FOOD FOR BABES; OR, ARTIFICIAL HUMAN MILK. By W. Henry Cumming, M.D. New York: A. D. F. Randolph.

This little manual is precisely adapted to the nursery; scientific yet simple; full of good sense and practical instruction. As the result of the author's experience, both domestically and professionally, it has a high value. It may save the life of many an infant now pining for want of proper nutriment.

POEMS LYRICAL AND IDYLLIC. By Edmund Clarence Stedman. New York: Charles Scribner.

Mr. Stedman gained a sudden notoriety by his clever satire upon the "diamond wedding," and his stirring stanzas on "Old John Brown," both of which appeared in *The Tribune*. This volume proves him to be possessed of genuine poetic feeling, and capable of delicate and beautiful versification. Though we do not altogether like the religious tone of his "Glimpses of Heaven," we have found much in these Lyrics and Idylls to stir and to refresh us.

THE PULPIT AND ROSTRUM. New York: H. H. Lloyd & Co., 25 Howard street.

The April number of this excellent serial contains the addresses made at the meeting of sympathy for Italy, held at the Assembly Rooms in this city a few weeks ago. It will be useful not only for immediate distribution, but for future reference.

A late number of *Littell's Living Age* contains Mr. Bryant's beautiful and scholarly eulogy upon Washington Irving. Littell is always fresh, timely, and valuable. The bound volumes are of permanent and constantly-increasing value.

Anniversaries.

SUNDAY EVENING SERMONS.

THE Sunday evening anniversary sermons were preached, as usual, in different churches throughout the city. The weather was fair and pleasant, and the attendance was generally good.

Rev. Thomas Hastings of this city preached before the New York Bible Society in the Madison-square Presbyterian church. His text was the following passage: "Eli sat upon a seat by the wayside watching, for his heart trembled for the Ark of God." He said that what the Ark was to Israel, the Bible is to the church of our day. He said Eli need not have trembled for the Ark, since it was the Ark of God; and so we need not tremble for this Book, since it is the Book of God.

Dr. Walter Clarke of New York preached in the Church of the Pilgrims, Brooklyn, a discourse before the American Seamen's Friend Society. He estimated that there were a million and a half of human beings who sought their livelihood upon the great deep. It was to improve their condition and to labor for the salvation of their souls that this Society was formed. He alluded to the many thousand precious lives and the immense treasure necessarily intrusted to their care. How necessary that they should be sober, honest, and trustworthy men. On the ship's deck the fair American and the dusky Malay, the Spaniard, the Ethiope, the German, the Italian, and men from all lands and all climes, meet in one common brotherhood. If the Gospel teachings were properly expounded among them, what a fruitful field it would become!

Rev. Dr. Geo. B. Cheever gave in the Church of the Puritans the anniversary sermon before the Church Anti-Slavery Society. The church was crowded as usual. In the prayer preceding the sermon Dr. Cheever made feeling allusion to the case of Rev. Daniel Worth, who was present in the audience.

Rev. Dr. Montgomery preached the annual sermon before the Young Men's Christian Association in the Church of the Incarnation, corner of Madison avenue and Twenty-eighth street. The occasion attracted a large congregation. The text was from First Thessalonians, 5th chapter, and part of the 23d verse: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." The preacher showed that the religion of Christ meets the wants of the human soul.

The sermon before the American and Foreign Christian Union was preached in the Broadway Tabernacle by Rev. Dr. Hague of the Lexington-avenue Baptist church; his subject, "God's covenant against Paganism;" his text, "The secret of the Lord is with them that fear him; and he will show them his covenant."

The annual sermon before the Society of Inquiry of the Union Theological Seminary was delivered in the Presbyterian church corner of Fourteenth street and Second avenue, by Rev. Dr. Fisher, President of Hamilton University.

AN EXILE FROM NORTH CAROLINA.

Rev. Daniel Worth, whose imprisonment in North Carolina for having preached the Gospel against slavery has made him well known over the whole country, addressed an audience in Cooper Institute on Monday evening, reciting the story of his wrongs, and drawing a striking picture of the "peculiar institution" in that State. The meeting was called to order by Lewis Tappan, and the chair was occupied by Edgar Ketcham. Mr. Worth is a large man, more than six feet high, stout and well-built, of a commanding presence, and a fluent and impressive address. He had been five months in prison, the confinement of which he suffered greatly, to the damage of his health. He was finally released on bail to the amount of three thousand dollars. This money must be paid, or he must go back again to his dungeon. During the progress of his remarks he was interrupted by a North Carolinian, a native of the country in which Mr. Worth was tried and condemned. The interruptor said:

I went myself to the jailer and gave him a dollar to get Mr. Worth a warm breakfast. I am a fair and an honest man in my views. All we at the South want, is to be let alone on this slavery question.

SEVERAL VOICES—We won't let you alone. [Cheers.]

NORTH CAROLINIAN—Well, you must let us alone; we must be let alone.

VOICES—You shall not be let alone.

NORTH CAROLINIAN—Then it is war to the death.

One of the audience here asked the North Carolinian if the same privilege which he was now enjoying—that of freely expressing his opinions would be accorded in North Carolina to a citizen of another state.

NORTH CAROLINIAN—I will answer that question in all candor. Our laws forbid it.

A VOICE—Repeal your laws then. [Cheers, and cries of "Hear him."]

MR. KETCHAM—In New York we always hear North Carolinians and everybody else.

A VOICE—It is not so in North Carolina, though.

NORTH CAROLINIAN, resuming—Our laws forbid it for the same reason that you would forbid me to cause a horse to run away in the street- because of the damage which he would do—for the same reason—[interruption, and cries of "Hear him;" "Go on;" "Free speech everywhere;" "We don't choke people down, as they do at the South."]

NORTH CAROLINIAN—All I want is a fair showing, anywhere and everywhere.

A VOICE—Except at the South.

NORTH CAROLINIAN—For the New Mr. Worth or any gentleman in this country has a perfect right to go into our parlors and argue this question, but not in the presence of colored persons.

MR. WORTH—That is a mistake.

VOICES—Yes, and he knows it.

NORTH CAROLINIAN—My first question is, How was he treated by the citizens of Greensborough? The second, Why didn't he get somebody else to go his bonds? And another, How did he get to the borders of the state?

MR WORTH—I will answer. In regard to going into the stores or parlors, and arguing this question, as the gentleman has said we may do, why a word that makes a slave "uneasy" is indictable. You can't say a word of that kind that is not indictable. I have read the law for you, and you can see that there is no opportunity of discussing the matter at all. He asks if I was not treated well in Greensborough, and says that he gave the jailer a dollar to get me a warm breakfast.

A VOICE—Yes, and he has advertised it.

MR. WORTH—If he had given me that dollar I could have got the breakfast. I never before heard of the breakfast or of the dollar. (Great applause.) He asks if the citizens of Greensborough didn't treat me well. All the means I had of knowing their demeanor toward me was through the jailer, Boone, and he told me that I could not walk that street without being massacred. I could have given bail at any time, but, as I have told you, I was informed that I could not live in that community; that I would be massacred by mobs. (Cries of "Shame, shame," and cheers.) His last questions were, why I got slaveholders to be my bondsmen, and how I got out of the state. This last is a question with which I don't think he has any particular business. He sees that I am out of the state. How I got out, or by what means, are best known to myself. Slaveholders came and volunteered themselves at my primary examination. There was one of them present then, and, referring to a former period, when my father and uncle, who had done something for him, lived there, said: "The Worths made me, and I have a devilish notion to shoulder the whole of that myself."

UNION THEOLOGICAL SEMINARY.

The twenty-third anniversary was held in the Mercer-street Presbyterian church. The graduating class consisted of over thirty students, six of whom made brief addresses or read essays. The address to the Class was made by Dr. Skinner.

AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society held its anniversary on Monday evening, in Dr. Cheever's church. The venerable Pelatiah Perit was in the chair. We learn that the Society has sent its agents nearly all over the world. They have established stations on the coasts of Labrador, Norway, Denmark, Sweden, France, China, Sandwich Islands, Chili, Peru, and in the ports of San Francisco, New Orleans, Galveston, Mobile, Richmond, Philadelphia, Boston, Portland, and the prominent cities on the Western lakes and rivers. Many outward bound vessels have been supplied with small forecastle libraries of religious works, and through their influence multitudes of sailors have been brought under the influence of the truth. The reports from the agents at the various stations are most encouraging; their field of labor is vast, their labors abundant, and their success much greater than could have been expected. There are upwards of fifty agents engaged in this labor among the seamen, and many more will be sent out and new stations established, as soon as the means of the Society will warrant such proceeding. The receipts of the treasury of the parent Society for the past year have been $48,436 85; including the auxiliary societies, the whole sum received has been $72,640 79. The disbursements from the entire fund for the same time were $72,070 25; from the parent society, $48,216 93, reducing the Society's indebtedness to about $5,000. Upwards of $1,000 has been received from various Sabbath-schools, to be invested in $10 forecastle libraries. At the Sailors' Home 2,865 boarders have been received during the past twelve months; total number during the eighteen years since its establishment, 56,194. 213 destitute men and boys have been relieved, at an expense of $981 29. The amount deposited in the Boarders' Bank by sailors, for the benefit of their friends, reached the sum of $27,000.

The speakers were Capt. Bartlett of Boston, Capt. A. H. Foot of the United States Navy, and Rev. Walter Clarke, D.D., of this city.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The members and friends of this Association were addressed in Dr. Adams's church on Monday evening by Dr. William Hague, (Baptist,) and Rev. James Eells, (Reformed Dutch,) of Brooklyn. Mr. Eells was formerly a Presbyterian pastor in Cleveland, Ohio, and came to Brooklyn to fill Dr. Bethune's vacant pulpit. The annual report, presented by Mr. Goodrich, the President, set forth that the rooms had been better attended during the past year than previously. The number of active, associate, life, and honorary members was 948; of that number 181 had been added during the year. Delegates from 24 church associations had attended the monthly meetings. Large numbers of young men had been aided in procuring situations and good boarding-houses through the medium of the Association. The Association was weak, owing to the fact that it was in debt.

INEBRIATE REFORM ASSOCIATION.

The first anniversary of this society was held in the Greene-street Methodist Episcopal church, in the presence of an attentive though not large audience. The report stated, "The society entered into life only four months ago. A few individuals who had long been known as workers in the Temperance cause, desirous of proving in the most practical manner that the inebriates were not wholly lost, proposed the establishment of a 'Home,' where the drunkards might come of their own accord. On the 1st of January, 1860, the premices at present occupied by the 'Inebriate Reform Society,' called the 'Inebriate Home,' located at No. 154 Chatham street, comprising the second story of said building, was leased by three of the present Board of Directors for three years, at an annual rent of $400, payable monthly in advance. Nearly all the expense of fitting up the house has been borne by the directors from their own means. Temperance meetings have been held regularly Thursday and Sunday evenings, at which more than three hundred and fifty pledges have been obtained. Religious services have been held every Sunday. About 100 inebriates, anxious for reformation, have been admitted at the Home. Several individuals have been thoroughly renovated."

An admirable address was made by Mr. P. T. Barnum, the proprietor of the "American Museum," who has long been known as an advocate of Temperance.

AMERICAN TEMPERANCE UNION.

The twenty-fourth anniversary was held at the church on Union square on Tuesday evening. A letter was read from Gov. Briggs of Pittsfield, regretting his inability to attend from severe illness. Edward Corning, Esq., was called to preside, and prayer was offered. Dr. Marsh, the Secretary, read an abstract of the Annual Report, which was drawn up in form of reply to some twenty questions relating to the present condition and future prospects of the cause.

By the union of the office with that of the State Temperance Society, the business of the office has been increased. The issue of monthly periodicals and tracts has been good. Donations in the year to aid the cause, $1,419.

The meeting was addressed by Rev. Dr. Tyng, Capt. Foote of the Navy, and other gentlemen.

AMERICAN TRACT SOCIETY.

Rev. Samuel Wolcott's Speech.

(The following is the only speech which was made at the meeting. An account of the proceedings will be found on our Fourth Page:)

Mr. Wolcott then said, I frankly acknowledge that I have three reasons for offering these resolutions. The first is, to vindicate the freedom of debate and the rights of the humblest member of this Society, by asserting my personal right to a fair participation in its regular deliberations. And I have no wish to make any further reference to the proceedings of the last annual meeting, which have imposed this obligation upon me, than is implied in the word vindicate.

I regret the necessity of any personal allusion, but it is proper that I should add that in a circular letter, prepared by one of the Secretaries, (Rev. Mr. Eastman,) and published and distributed with funds which the churches have contributed for the diffusion of an evangelical literature, I have been referred to by name, with the expressed intimation that I had joined the Society "on purpose to take a part in making disturbance." This ungenerous and unworthy imputation, this disparagement of my motives and my character, widely circulated through these official channels, is the penalty of a conscientious fidelity to my convictions of truth and of duty; it is the penalty of an honest dissent from the managers of this Society, or rather of the calm and Christian expression of that dissent, in respect to the wisdom of their measures and the righteousness of their policy. It is the punishment of that presumption which led me to offer, at the last meeting, a resolution similar to one of these now offered.

I offered that resolution in good faith and with conscious integrity; I offered it in the spirit of Christian moderation, with a sincere desire to subserve those "interests of vital godliness and sound morality" which this Society was organized to promote; I offered it as a true friend of the Society, and with an earnest desire to aid in fulfilling the wishes and the aims of its founders. The clamor of opposition which so unexpectedly greeted it, was succeeded by the unwarrantable suppression of the resolution, and of the Society's action upon it, and also of another resolution based upon it, offered by a venerable pastor of this city, together with the Society's action upon that, in the official report of the meeting. And then followed the circular letter of the Secretary, exposing me and the honored brethren with whom I was associated.

I cannot believe that there is another Society in the land which draws upon the charities of the churches, that in its official publications takes such liberties with the good name of its members; which thus stigmatizes them and seeks to excite personal odium against them, for venturing to take part in its business discussions, without consulting the managers and consenting to carry out their programme. This has been my only offense. And shall such a course succeed in frightening us from our propriety? Shall this policy of disparagement and intimidation be submitted to, or shall it be resisted?

This is the question which meets us to-day. And my own resolution is taken—taken for once and for ever—and it is embodied in the words of the great apostle: "To whom we gave place, by subjection, no, not for an hour!" If there were no other reason than this, it would be decisive. It is our duty to vindicate a right which has been trampled upon.

A second reason for passing these resolutions, is to maintain unabridged the proper sphere of this Society's responsibility and controlling agency. A labored attempt was made, at the last meeting, to merge in its executive committee the functions which are properly inherent in the Society as a whole. A learned lawyer of this city put forth an elaborate plea to the effect that the Society, as an eleemosynary institution, exhausted its powers in the act of choosing its officers, and that the discussion of principles and measures, at its meetings, was irrelevant and unconstitutional. The author of this novel plea paid to his opponents the graceful compliment and courtesy of cutting off, by his own motion, any reply to his own argument. He is understood to have uttered on that occasion the sentiments of the managers. His speech was recognized as a semi-official exposition of their views, and as such it has been scattered throughout the land.

These resolutions are presented as a challenge and a contradiction to that sophism. They recognize the fact that the charter, from which we derive all our powers, declares that certain therein named, "and all such persons as now are or may hereafter become members of the American Tract Society, are constituted a body corporate by the name of the American Tract Society, for the purpose of printing and circulating religious publications."

The members are the body corporate, and have met as such to-day. The officers of the Society are merely its servants; they cannot legally be its masters. The stream does not rise higher than the fountain. The Society makes its own constitution, and can repeal it or define it. By its charter it is restricted only to "religious publications." In its constitution it has seen fit to add the restrictive clause, "calculated to meet the approbation of all evangelical Christians." The meaning of this phrase has been disputed; we define it in the resolutions, or rather rescue it from the perversion of a modern gloss, and restore it to its original and historical significance.

We are not, as a society, in the beggared and helpless condition in which the special plea of its present management would place us. The curse of all impotency is not thus upon us. And if there were no other reason for adopting the resolution than that the right of the Society to discuss and decide upon its own principles and measures, had been denied in such a quarter, and with such a sanction, that would seem to me sufficient.

The third and remaining reason which has prompted me to offer these resolutions, is the necessity of correcting the present policy of the Society, and elevating it to a more Scriptural standard. I will not dwell upon this point, which has been often and forcibly urged, nor have I any wish to use the language of reproach and denunciation, but I am persuaded that the Society needs the moral tonic of such resolutions as these. The strength of our opposition to its present administration is drawn from the low moral position which it occupies, bearing no faithful testimony against gigantic forms of social and national iniquity, timid and dumb in the presence of sins which it is bound to rebuke. I can never think of that position without humiliation, and I believe that there are few agencies among us more demoralizing in their influence than this professedly Christian policy of silence and suppression in respect to the crowning guilt of oppression in our land. Oh, call not *that* evangelical Christianity! Like the grass on the Eastern housetops, wherewith the mower filleth not his scythe, nor he that bindeth sheaves his bosom, would to heaven that Humanity like that might wither afore it groweth up! Let me say, in conclusion, Mr. President, that the purpose avowed two years ago, by a leading opposer of your present policy, and which was made the theme of rude derision, viz.: that he would wage this battle to the end, and if called away before it was decided, would leave it as a legacy to those who should succeed him—that purpose is strong to-day, and inextinguishable, in the breasts of all who are associated with him in this "irrepressible conflict." We are not enemies of the Tract Society. Heaven forbid! To us, as to you, it is consecrated by tender and hallowed memories. We know that it has done a great and good work in the past, and we trust that it is destined to do a greater and a better work in the future. But we also believe that it now occupies a false position, in which it is utterly shorn of moral power. And God helping us, we will not rest until it has been redeemed and recovered. These resolutions may be voted down this year, as similar resolutions were voted down last year. And your Secretary, if he can find no better use for sacred funds, may send out his official circulars, pronouncing an oracular judgment on our motives, and affixing any stigma which he pleases to our names. It shall not daunt nor discourage us. The present policy cannot last for ever: it is destitute of moral vigor, and is becoming weaker, year by year. Each anniversary brings us perceptibly nearer to the attainment of our end. In the meantime we will labor on with patience and courage and hope, watching for the issue as they that watch for the morning.

And to-day in this commercial city, this center and confluence of a chilling conservatism, I stand in the presence of an unsympathizing majority, sustained and cheered by the remembered words of one of my early teachers: "Have faith in truth, never in numbers. The great surge of numbers rolls up noisily and imposingly, but floats out on the shore and slides back into the sands of oblivion. But a true opinion is the ocean itself, calm in its rest, eternal in its power. And though the night come down to vail it for a time, it is still there, beating on with the same victorious pulse, and waiting for the day."

Commercial and Financial.

Morals of Trade.

In resuming this subject we will, as before, present opposite cases—the dark and light shades of mercantile and mechanical life—well aware that between the extremes there are intermediate shades. While some seem to delight in "making money" in all the crooked ways that dishonest ingenuity can devise, there are others whose motto is the Dutch proverb, which said, "My son, get money, honestly if you can—but get money." Again, there are some—would there were more—who scorn to deal dishonestly—who, although they estimate justly the advantages afforded by competence and even wealth, prefer a conscience void of offense to all unrighteous gains.

About a century since, there lived in one of our cities a goldsmith, who was called, by way of distinction, the "honest goldsmith." His apprentices grew up to be like-minded. One of them, a gold and silver-smith, in after years, learning that a neighbor—of the same guild—sold silver spoons for about what the Spanish milled dollars, of which he made his spoons, were worth, inquired into the matter, and found that the *alloy* mixed with the pure metal made the difference; so that the honest tradesman was obliged to relinquish that branch of the trade to his *alloying* competitor. He (the honest tradesman) had a son who followed in his father's footsteps, as we shall see.

A kinsman of this son commenced business in this city, being furnished by him with a moderate capital, on which he was to pay him simple interest. This kinsman was unfortunate, and had to make an assignment. It was his desire to secure his friend and relative by making him a preferred creditor; but the friendly money-lender said, "No, you have obtained credit on the money I loaned you, and you must put my name at the bottom of your list of creditors, and pay me the last if you have anything left after paying your other creditors." It was so arranged. Noble son of a noble sire! How many merchants, nowadays, would thus act?

We have seen the effects of right training; we will now see the results of wrong example and instruction. An importer in one of our cities, many years since, when *calimancoes, durants, quality-bindings*, and other worsted stuff goods, (now obsolete,) were largely imported, conceived the idea ("Satan having entered into him") of ordering his English correspondents to reduce the length of these goods from thirty-six yards each to thirty, and afterwards to twenty-seven. On their arrival they were sold at auction, the purchasers imagining, of course, that the goods were of the usual length. He carried on this deception, injuring those abroad, in a moral point of view, whom he tempted to this deception, as well as himself, until his nefarious conduct became well known. He then turned his attention to other modes of deceit. It was said that he imported stockings without feet, and sold them at auction, without warrantry, but we do not vouch for the correctness of this story.

Let us glance at the conduct of one of this man's clerks, his own nephew. During the time of the Non-Intercourse Law, previous to the war of 1812, he imported into the British province of New Brunswick a quantity of British goods. He caused them to be seized by the collector of an Eastern port under the provisions of the law, and entered them at the custom-house at half cost, swearing to the entry as the actual cost. This man acquired a fortune, partly by honest and partly by dishonest means. He still lives, and rides in his coach, and has the reputation of a moral and even a religious man. Perhaps he has repented of his sins. Who knows? We never see him but we think of that custom-house entry—that false oath—that soul-polluting act, and also of that awful passage, "What shall it profit a man if he gain the whole world and lose his own soul?" Words heard oftener in the church than on the Rialto.

The *obliquitous* spirit of trade, thus glanced at, pervades, not the mercantile class only, but all classes that buy and sell. An amusing instance occurred at Pittsburg some time since at an auction for the sale of horses. The auctioneer's son, a chubby little fellow of about a dozen years old, rode the horses back and forth, as they were severally offered for sale. On mounting one of the nags that did not appear to have been well trained for the occasion, he turned to his father, and asked in a confidential tone, "*Feyther! shall I ride him to buy or to sell?*" That boy, had he been transferred to one of our large cities, might, after a while, have become a millionaire, an influential man at Albany or Washington, and married perchance into the Fungus family, and, after a successful career of enterprising trade and safe investments, might have had a splendid funeral, and the following inscription on his coffin:

"That man may last, but never lives,
Who much receives, and nothing gives;
Whom no pent ope can love, whom none can thank,
Creation's blot, creation's blank."

When will men in trade, and men out of trade, learn that ill-gotten wealth does not confer happiness or true respectability, nor peace of conscience; that it corrupts the knave himself, while his knavery is transmitted, perhaps, to the third and fourth generation; and that dishonesty, in great matters or small, is not only villainous but foolish. Well did the renowned Thomas Clarkson say, "Providence in ordaining laws relative to the agency of man, had never made that to be wise which was immoral." And with how much truth and beauty has the poet, so recently quoted by Senator Seward, said:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay."

Merchants! Traders! Mechanics! think of these things and act accordingly.

Home Life Insurance Company.

A new corporation bearing this excellent name has just been organized in Brooklyn, to which we invite the special attention of the public, and particularly the residents of that city. With an ample cash capital well invested, a board of directors and officers selected with special reference to the end desired, viz., to give confidence, efficiency, and high position to the Company, this institution cannot but be popular and successful.

Money Market.

The chief feature of the money market is the large shipment of specie last week. On Saturday, the two steamers that left took $2,100,000 in gold; part of which was in coin. The whole export of the week was $2,355,117. The large shippers were those drawers of bills who had sold largely of late and wished to strengthen their correspondents on the other side, and prevent the inopportune and forced sale of cotton held in Liverpool on American account. It is supposed that this shipment will help cotton in Liverpool some ½d. to ¾d; at all events, will check the decline, which otherwise would lead to severe reclamations on the speculative shippers in America. How much more specie will go depends on the cotton market more than on anything else. The shipments of this staple have been excessive, and have been rather overdone, thus forcing the export of gold, to prevent a fall in the price of cotton. This is the old experience, in the absence of any very decided demand for our cereals. If cotton is not wanted, gold will be; and if cotton is not shipped, or, being shipped on speculation, accumulates in the foreign markets, gold will be. The bank returns show an increase of over half a million in specie, but from this is to be deducted the heavy shipment of $2,100,000 on Saturday, so that little over $22,000,000 remains in bank; but a sum of $1,400,000 is *en route* from California, and will soon be here.

The banks have made a small increase of loans.

The quarterly rent-day has greatly augmented the circulation of the city banks.

In spite of all the specie shipped, money remains in excess of the demand for loans on short time, or for discount of good bills. Five per cent. is the common rate for call-loans to brokers, and good commercial paper is saleable readily at 5 to 6 per cent.; all dates up to 6 or 8 months and second-rate paper, at 6 to 7 per cent., even for single names.

Foreign Exchange has been firm. The rates are:

On London, 109⅝ to 109¾ for 60 days, and 110½ to 110¾ for sight bills; Paris, 5.13¼ to 5 12½ for 60 days, and 5.11¼ to 5.10 for sight bills; Hamburg, 36¾ to 37; Bremen, 79⅜ to 79⅝; Amsterdam, 41⅝ to 41¾.

The importations are still light, and the Treasury disbursements exceed the receipts. There is a large amount of Treasury notes overdue; and were these presented, or to be paid in for duties, a reissue would be forced on the Treasury, which is unable to pay them without re-borrowing. The power to reissue will expire on the 1st July, but it is expected Congress will pass a bill extending the power to reissue for another year, or authorize a new Government loan; but this measure the present Government will probably throw on the next Congress and on the next President. Mr. Secretary Cobb has not been very fortunate in his financial measures.

Imports and Exports.

The following are the comparative tables of the trade of the port for the week and since Jan. 1st:

	Imports.		
For the Week—	1858.	1859.	1860.
Dry goods	$759,843	$1,782,246	$1,217,149
General merchandise	1,370,629	2,548,512	2,434,696
Total for the week	$2,130,472	$4,330,758	$3,651,835
Previously reported	38,714,745	78,880,480	79,938,921
Since Jan. 1st	$40,845,217	$83,211,238	$83,650,756
	Exports Exclusive of Specie.		
For the week	$1,615,079	$1,714,027	$1,556,600
Previously reported	18,911,397	18,948,872	26,129,937
Since Jan. 1st	$20,525,076	$20,662,899	$27,686,627
	Exports of Specie.		
For the week	$104,050	$2,169,197	$2,355,117
Previously reported	10,023 871	14,230,849	8,819,545
Since Jan. 1st	$11,027,921	$16,400,046	$9,178,662

Stocks.

The market for stocks has a buoyant aspect, but its buoyancy is limited to the Street and Board. There is, however, among the brokers and street speculators a better feeling, arising out of the increased business doing by the Western railroads. The April receipts of these roads show a great increase over April, 1859. Prices of the stock of these companies have, therefore, rallied. There was some slight check to this feeling on the first announcement of the heavy specie shipment of the week, but the unchecked ease of the money market, rendering it still easy to carry stocks, allowed a rally, and prices have a slight upward tendency. There are, however, no investment orders, except for bank stocks. Erie stock seems rather an exception, also, as its great advance is attributed to foreign orders.

Western Business.

We are glad to perceive a continued progressive increase in the movement of grain and other produce eastward and southward from Chicago, and to Chicago from points farther west. This not only benefits railroads and canals, but gives renewed vitality to all the exchanges of commerce. At Oswego the receipts of flour, grain, and lumber are immense. At Buffalo and Rochester, as well as St. Louis and Chicago, the utmost activity prevails. Last year's harvest is now being realised, and money will soon become more abundant westward, getting into active circulation, which multiplies exchanges in a ratio to its activity far beyond the simple amount.

Dry Goods.

Comparative Statement of the Imports of Foreign Dry Goods at the port of New York, for the week and since January 1st:

For the week.	1858.	1859.	1860.
Entered at the port	$759,843	$1,782,246	$1,217,149
Thrown on market	919,568	1,709,813	1,143,727
Since Jan. 1st.			
Entered at the port	17,357,609	41,477,003	40,755,983
Thrown on market	22,202,619	42,538,528	41,408,120

The period of greatest activity has been reached and passed, and diminished sales mark the progress of the month; yet there is a